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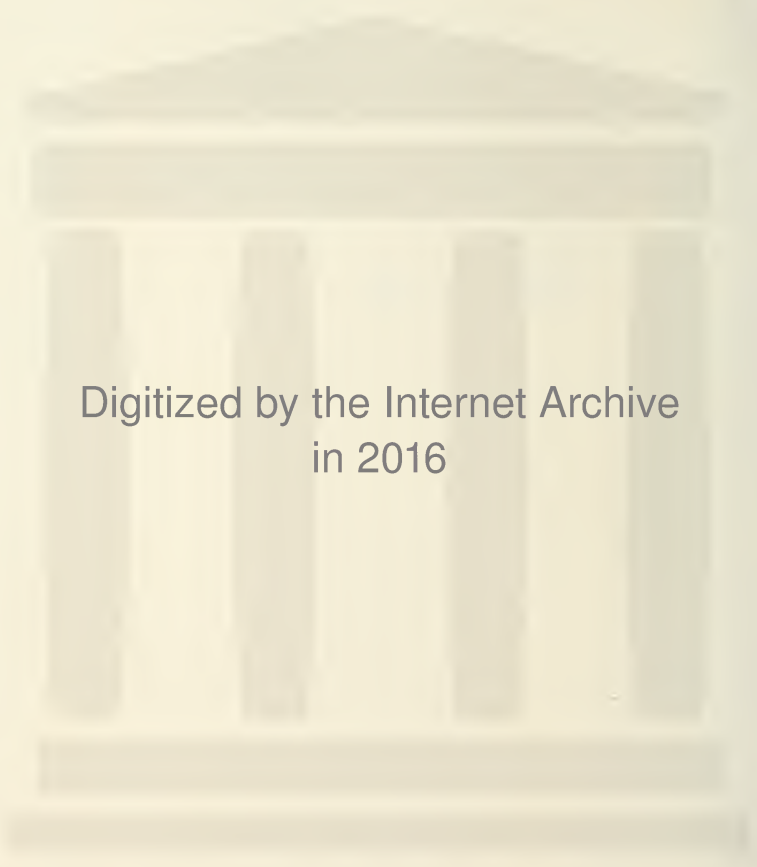
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# LEND A HAND.

A Record of Progress and Journal of Good Citizenship.

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VOL. IV.

JANUARY, 1889.

No. 1.

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## THE STATE AND THE CITIZEN.

As OUR readers already know, the former editors of this magazine will be assisted in the future by the directors of the Massachusetts Society for the Promotion of Good Citizenship.

It must have been evident to all who have interested themselves in our journal for the last three years that the work of relieving the poor and preventing pauperism is absolutely connected with the education of the citizen. No one can wish to avoid the recognition of this connection, and it forces itself upon the attention in ways which are sometimes surprising.

In the United States, the study of citizenship is conducted in ways which are perhaps unscientific, but which have proved, on the whole, efficient, and have led, from year to year, to real advances in the condition of the state. Low-spirited people who have just returned from Europe, and who do not find in a new land all the finish which is to be observed in an old one, are sometimes apt to complain because they find the newspapers of America what they are pleased to call trivial. They do not find the discussion of fundamental principles in the New Altoona Argus which they have found in the Journal des Debats or the London Times. Such observers are usually people who have looked only on one side of the shield, and it could probably be shown that the failure which they think

they observe in the journals of America is due to the truth that many of the greater questions of social and political life have been settled here. Some of them were settled a hundred years ago, some of them were settled two hundred and fifty years ago. The discussion of such subjects is utterly unnecessary on this side of the water, and the men who would be obliged to discuss them if they were living in France or in England are free for other work in the public service.

It may also be observed that many things adjust themselves in America by what may be called the "horse common-sense" of the people, without a philosophical discussion of the principles which are involved. An instance which will readily recur to students of history is the abandonment in New England of the principle of a state church. In Massachusetts, including Maine, in New Hampshire and in Connecticut, the Congregational body, representing the original Puritan settlers, was definitely established as a state church. Modifications were made on the original system from time to time. But as late as Paley's day, the arrangements of Massachusetts for the support of religion, as it was called, by the state, were considered worthy of compliment in Europe. Such provisions are now merely a matter of history; all the arrangements by which they were carried out have been long since swept away. But when the intelligent traveller seeks in literature for any well-wrought account of a change so radical and important, he finds only a very few notices in periodicals, one or two stray sermons and pamphlets, but nothing which seems to him worthy of a theme which has so largely engaged the attention of the world. None the less were the principles of this matter carefully considered in the New England states. The change was a change which involved feeling, and even passion, but it was made as the result of discussion in town-meetings, discussion in associations of churches, discussions, unreported, in legislatures, and scarcely reported in constitutional conventions. These discussions went to the eternal principles of things, but, such is the New England habit, they

did not express themselves in the elaborate treatises which men of literary build think necessary for very great decisions.

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In precisely the same way, many great questions in social economy and many great questions relating to the education of the citizen, are determined by a certain solid common-sense, without any original statement of principles, such as would be demanded by scientific writers on the continent of Europe. "Girondists" exist here as they exist everywhere; that is to say, people, who begin with the theory and make the theory perfect first, and do not wish to advance to the detail till they have perfected the theory, are to be found in New England as in any other country. Such people belong to human nature, and the type is by no means extinct. But the improvement of social order goes forward, whether the principle has been scientifically laid down or not. We have so much of the English blood in us that we are determined to "get the best," whether we have or have not proved that "the best" may be logically derived from the postulates of the writers on economics. Long before we had adjusted any theory to the province of the state in business enterprises, we had entrusted to our cities and towns the gigantic powers by which they carry water to the house of every citizen.

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The introduction of evening schools for men and women is a very fine illustration of the determination of the New Englander to educate the citizen thoroughly, without any antecedent provision made by the theorists. In a very fine article in the constitution of Massachusetts, the legislatures and magistrates are directed to encourage all "public schools" and "grammar schools" in the towns. Under this direction has grown up the system of public instruction in Massachusetts, which goes so far that compulsory education is virtually enforced, and it is very difficult for a boy or girl to slip by the age of sixteen, without having been at least taught to read and

write, and without having learned something of the rudiments of arithmetic, at the public charge. If the child were born in Massachusetts, it would probably be impossible for it to escape that education. But the people of Massachusetts have not chosen to stop here; they have authorized the towns to open evening schools for the instruction of men and women. This instruction is carried far beyond the elementary training of reading, writing, and arithmetic; it covers every branch of education necessary for admission to the universities. More than one instance could be cited in which young men or young women have prepared themselves for the universities in the evening schools maintained by the commonwealth. For this provision, sensible, intelligent and very important in the education of the citizen, no direct provision whatever is made by the constitution; such schools do not fall in the least under the definition which would have been given by John Adams of "public schools" or of "grammar schools." He meant simply schools for children, and the words "public" and "grammar" had a specific meaning at his time. It is by a development or growth of the public intelligence that the commonwealth now educates men and women, where in those days it only educated children. The government is perfectly right in thus extending the range of its work, and it is interesting to see that such power exists in our government that it can assume such an office without any preliminary discussion of the great principle involved. The simple truth is that the legislatures of that time saw the importance of the duty given them, and they made statutes which met that duty, under the general principle that they were to make the best arrangements for the welfare of the commonwealth.

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Fortified by an experience so satisfactory in the past, it is for all public-spirited men in the present to arrange and to carry forward our systems, so that every citizen of this nation may understand the responsibilities which are thrown upon him,

and may intelligently discharge them. It may be as a private man that he will be called upon to serve the state, it may be as a voter; but whether he do this as a private man or as a voter, this is certain,—that the state cannot afford to neglect him, or to consider any individual unworthy of its care. Especially in the relief of poverty and the prevention of pauperism, the central objects to which the publication of this journal is devoted, will it appear that good citizenship must be maintained, and that the standard must be kept high.

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## THE ORIGIN OF SCIENTIFIC CHARITY IN HAMBURG.

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BY REV. J. H. CROOKER.

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### PRELIMINARY STEPS.

ABOUT the close of the first decade of the eighteenth century, a very severe plague raged in Hamburg, the wealthiest of the four Free Cities and the intellectual center at that time of Northern Germany. To overcome this evil a Sanitary Association was formed; and the very first lesson which its members learned was the need of a radical reform in the management of the poor-relief. Hamburg was over-run with vagrants and beggars, attracted by the well known liberality of its many rich men. But the care of the poor was at this time, as generally in other parts of continental Europe, in the hands of the church. And this care, as a rule, was neither wise nor ample. In each church there was a poor-box, but the funds there collected were often diverted towards purely ecclesiastical purposes; while, when given to the poor, they were distributed indiscriminately in such a way as to foster rather than repress beggary.

Spurred to action by the deepening sense of the neces-



sity of a re-organization of the system of public charities, created by the experience of the Sanitary Association, and convinced that this work ought to be carried forward by secular agencies, a step forward was taken by certain public-spirited citizens, under the lead of Syndic Sillem, who, in 1711, created an institution for poor-relief (Armenanstalt). This was a department of the Sanitary Association, composed of Burgomasters, each of whom was assigned to one of the numerous districts into which the city was divided for the better care of the poor, and it was made the duty of each member of the institution to inspect the condition of all destitute persons in his district.\* Here was the origin of that important policy known as the *personal supervision of the poor*. The central principle of this policy is that superior men should strive, by friendly and efficient helpfulness, to cure, rather than merely palliate, the evils of pauperism. The essential element of scientific charity is that *immediate attention be given at the critical moment*, and that the care be both wise and friendly. But the machinery devised at this time to carry out this policy was too imperfect to accomplish any great reform. Still a beginning had been made; and when the Sanitary Association disbanded, in 1714, a new institution with revised regulations was organized, which issued mandates against beggary and almsgiving, and built a workhouse where able-bodied paupers were employed, and also a hospital which cared for the sick poor. About this time, in order to accomplish something toward the prevention of pauperism, yarn-spinning was provided for the better class of semi-paupers, who were allowed to work in their own homes under the direction of a special superintendent. In the year 1725, the number of poor under the care of each district visitor was limited to twenty-five. Some good was accomplished in this way; but public sentiment was not yet sufficiently educated to make the system successful, and the proper machinery had not yet been devised

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\* Dr. Von Melle, Die Entwicklung des öffentlichen Armenwesens in Hamburg. Hamburg: 1883.

for the perfect application of the great principle discovered, so that the disease spread rather than declined; and for a generation this institution languished, and the poor of Hamburg increased in number and became more wretched. However, two important steps had been taken toward a solution of the problem. It was seen that poor-relief must be administered by some *centralized secular organization*; and the policy of *personal supervision* was put in operation, though very imperfectly.

That great humanitarian movement which spread over Europe during the last half of the eighteenth century, and which John Morley describes as an “undivided love of our fellows, steadfast faith in human nature, steadfast search after justice, and firm aspiration toward improvement”—that movement made itself felt especially in Hamburg. And there, in 1765, a Patriotic Society was formed for the purpose of replacing old formalities with new institutions, expressive of the new scientific and humane spirit of the time.\* This society was composed of prominent merchants, lawyers and literary men: those who brought lustre and renown to the city. Its president was Prof. J. G. Busch, and its intellectual leader for a time was Prof. H. S. Reimarus, whose “Fragments” Lessing made immortal.

In the Patriotic Society, Prof. Busch started the discussion respecting poor-relief, and the first result of this awakened interest was the organization of an institution for the care of the sick poor. Also, very soon, the humane spirit, thus cultivated, led many to visit the poor in a friendly spirit, that they might make careful investigations into their condition. And the farther these humane and public-spirited men investigated, the more clearly they saw that in order to uproot the causes of pauperism and help the poor permanently, some new methods of work must be established. It is important to remember that in this way, by an experience of several years,

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\* Dr. Von Melle, *Die Entwicklung*, etc., p. 64.

a large body of prominent citizens were both interested in the problem of pauperism and somewhat trained in actual work among the poor, before any new organization was effected.

This experience and its lessons Prof. Busch set forth in a popular work, published in 1786, which was widely read.

As he traced the history of the management of the poor-relief from the Reformation up to his time, he pointed out its grave defects, while he also gave many hints respecting its improvement. What he especially urged was that the care of the poor must be undertaken by the very best citizens who could and would devote considerable time and all their wisdom to the great task not simply of relieving but of preventing misery. He skilfully put his finger on the great difficulty which besets all such work in these words: "*It takes pains*, in order to relieve them of all serious thoughts of a fundamental improvement in our system of charity. But we must say this; and it is better that all recognize the fact than that they should still carelessly think that it is a simple matter, and amounts only to enforcing the old regulations in order to relieve the city at once of so great an evil."\* Prof. Busch clearly saw the magnitude of the problem, while he understood perfectly that nothing can be done unless many competent persons consecrate themselves to the ministry of the poor.

A great deal of public interest was aroused by Prof. Busch's book, and also by these investigations into the condition of the poor, made by prominent citizens and published throughout Hamburg, as has been described. Here it is of interest to note that just as the great reforms and philanthropies of the first half of this century in New England sprang from that intellectual and spiritual quickening known as "Transcendentalism," so the reform in the management of the poor in Hamburg grew directly out of that intellectual

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\* Dr. Von Melle, *Die Entwicklung*, etc., p. 67.



movement which was there led by men like Busch, Klopstock, Reimaras and Lessing. This means that great men must always go before mere machinery; and that the source of true reforms is not mere sentimentality but a deeper intellectual life.

#### THE HAMBURG SYSTEM OF 1788.

In 1787, members of the Patriotic Society, in connection with prominent officials of the city, went to work to re-organize the system of poor-relief; and what they did was to create an institution, developed from the germinal principle of *personal supervision by districts*, set forth in 1711, but fashioned by experience to cope with the terrible evils at hand more successfully than any of the former methods. In the formation of this institution, Prof. Busch apparently furnished the personal leadership and enthusiasm, while a leading Hamburg merchant, Von Voght, furnished the organizing genius and administrative ability. The principles upon which they worked were these:

(1.) To create a central bureau to supervise all work done for the poor and to bring all charitable agencies under one management in order to prevent "overlapping," and also to put a stop to indiscriminate almsgiving.

(2.) To subdivide the city into small districts, in each of which a competent citizen should personally investigate the condition of all paupers and semi-paupers, that the exact needs of all might be known, that the deserving might be discovered and the undeserving rebuked, and that no more relief should be given than what was absolutely necessary.

(3.) To remove the causes of distress and pauperism by compelling the able-bodied to work, by making the homes of the poor more healthy, by providing work for the unemployed, and by giving the children of the destitute an industrial training, that they might grow up self-dependent citizens.

These principles were put into operation in the following manner: What may be called an Executive Board stood at the head, composed of five councilmen of the city, ten super-

visors of the poor, chosen from the citizens at large, and the heads of various departments such as the church almoners, the director of the workhouse, and the superintendent of the hospital. Those not *ex officio* members of the board held office during good behavior or until they asked for release. This Executive Board had general management of all the charities of the city; it decided upon the disposition of all poor-relief funds; and it made the rules and regulations which governed the conduct of those engaged in the friendly visitation of the poor.

Below this board, in immediate contact with the destitute population of the community, stood the district overseers or visitors of the poor, of whom there were three in each of the sixty districts of the city, which then contained about 110,000 people. There were, therefore, *one hundred and eighty* district overseers in Hamburg, so situated that all would have under their care about an equal number of poor. The three overseers in each district worked together, and still each took especial care of his own group of needy people. These overseers, or district visitors, who labored without pay, served for terms of three years, and were generally kept in office until they asked to be relieved. Von Voght's remark at this point is interesting: "The number of wealthy and respectable men who offered themselves for the severe task they were to undergo, will forever furnish a bright page in the annals of civic virtue in Hamburg."\*

The means of communication between the Executive Board and these overseers was arranged in the following manner: The sixty districts into which the city was divided were grouped together into ten precincts, there being six districts or eighteen overseers in each. At the head of the work in each precinct presided one of the ten citizen-supervisors, who

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\* Account of the Management of the Poor in Hamburg between the years 1788 and 1794. A letter to some Friends of the Poor in Great Britain. By Baron Von Voght. London: 1796. Reprinted in 1817. Also, The Pamphleteer, Vol. XI., London: 1818.

were members of the Executive Board. So that the district visitor came into immediate contact with the poor, and reported their condition to the precinct superintendent or citizen-supervisor, who, with the report before him, ordinarily decided what course should be taken; but in complicated cases he referred the report to the Executive Board and awaited its decision. The precinct superintendent served as a *tribunal of charity* and as a *medium of communication* between the overseer and the Executive Board.

Each of these overseers or district visitors was required to keep himself thoroughly informed respecting the condition of the poor under his care, of whom he must keep a complete list. He was obliged to work according to certain printed instructions, which, among other things, directed him to determine the sanitary condition of the dwellings occupied by the poor; the amount of rent charged and the sum due; the number, age, sex, physical condition, education and employment of the children; the character of the clothing and household utensils of the family; the source of support; the relatives and their ability to render assistance; the moral character and former habits of the parents; and, in fact, everything that enters into the personal history and description of such individual. And the overseer must go beyond the mere statements of the poor themselves and exhaust every source of information respecting them; because it is a melancholy fact, recorded with emphasis by Von Voght, *that comparatively few answers given by the needy are sincere*. The information thus collected respecting each case, the overseer put into a written report, which, after making a copy for his own use in the future, he sent to that one of the ten citizen-supervisors in whose precinct he labored, and to whom he was directly responsible. And to this report he appended his own recommendations respecting the relief or work needed, the clothes to be allowed, and the school tickets wanted.

With this report of the district visitor before him, the citizen-supervisor, or superintendent of the precinct, decided

what allowance should be granted or what other course should be taken; for it was even then understood that *the person who determines the relief given must not be the person who comes into immediate association with the poor*; though in cases of emergency, any one of the one hundred and eighty overseers might give assistance, but only for the time being. The decision of his superior, which was likely to be in the line of his own suggestions, the overseer carried into operation and reported the results. But these citizen-supervisors at the head of the work in each precinct were obliged in their decisions to follow certain established principles, and prominent among them Von Voght places these: (1.) "*To prevent any man from receiving a shilling which he was able to earn for himself.*" (2.) "It was our determined principle to reduce the support given lower than what any industrious man or woman in such circumstances could earn; *for if the manner in which relief is given is not a spur to industry, it becomes undoubtedly a premium to sloth and profligacy.*"\* This is a rule of action which is not likely ever to be improved: The only way to prevent pauperism is to make a life of idleness less desirable than a life of industry.

It was evident that in order to carry out these wise principles, something more was needed than these personal visitations and weekly allowances, so that among other agencies the following auxiliary institutions were created:

1. A flax-yarn spinnery was established to afford employment for those out of work; and this kind of work was chosen because the most unskilled could do something at it. All needy persons who received for any work which they were doing less than a bare living support were here offered work at 1s. 6d. a week, the sum upon which it was found that many poor did live with reasonable comfort. Here also paupers were taught the trade and dismissed at the end of three months with a spinning wheel and a pound of flax, and in

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\* Management of the Poor in Hamburg.

this way many were made self-supporting. Of the results of this experiment, Von Voght said: “After three years, *two thousand poor*, who at the time they entered the school could do nothing at all, did earn from 18*d.* to 20*d.* a week, at such time and at such hours as were formerly quite lost to them; and the din of industry was heard where sloth or riot had inhabited before.” But the managers of the institution came in contact with another class of poor as unwilling to work as modern tramps; for it is recorded that out of two hundred and seventy-six who in a certain period applied for an allowance, because they could find nothing to do, only forty accepted the work offered! In the new system of poor-relief, the principle was everywhere kept in view: Help every man to help himself; make relief dependent upon willingness to work, if able; and in this way preserve the self-respect of the poor, and uproot the causes of pauperism. It is an interesting fact that everything given to the poor was considered a loan, and all clothing, bedding, and tools were marked with the stamp of the institution, so that they could not be sold or pawned, while they could be taken away if the poor proved themselves unworthy. Very little money was given to any, except for work done, *and under no circumstances was a shilling given to the intemperate.*

2. As disease is one of the greatest burdens of the poor and one of the largest causes of pauperism, a hospital was provided for incurables and the aged infirm, who were manifestly helpless; while a medical commission composed of surgeons, physicians, nurses, and druggists was created to oversee the sanitary condition of the poor, to decide whether certain persons should be exempt from work, to treat the absolutely destitute free, and the common poor at reduced rates, *to nurse the deserving in their own homes that recovery might be as rapid as possible—for health is the poor man’s capital*—and to furnish medicines under certain restrictions at cost prices. The aim was to prevent as much sickness as possible, and to restore the sick as soon as possible to his



work, for just this point often determines the upward or downward course of a family or an individual.

3. Especial attention was given to the children, for it was believed that among them the chief work for the prevention of pauperism must be done. To use the words of Von Voght: "*The most effectual means of preventing misery is the better education of the children.*" Families were kept together, if possible, by making small allowances for the care of young children; but if the ignorance or drunkenness of the parents endangered their welfare, the children under six years of age were boarded out, "in the houses of the better sort of poor," upon the theory, confirmed by all subsequent experience, that a reasonably good family is vastly better for a child than even a well managed institution. In every district, a warm room was prepared and furnished with bread and milk, "where such parents as go out to work may deposit their children during the day, and thus prevent any obstacle to their own industry, or that of their elder children." *Here were day nurseries a hundred years ago!* Reliance, however, was placed chiefly upon the free schools which were provided upon a large scale for children between the ages of six and sixteen. Every poor family was compelled to send all children within these ages to these schools, where they labored *two-thirds* of the time and studied the elementary branches *one-third* of the time. And wiser words than these from Von Voght can nowhere be found: "We determined, and this is the second hinge upon which the institution turns, that to no family any relief should be allowed for a child past six years; but that this child, being sent to school, should receive, not only the payment for his work, but also an allowance in the compound ratio of his attendance at school, his behavior, and his application to work . . . . And children became accustomed to look from their infancy upon the means of subsistence as the recompense of labor, or at least of exertion." Thus, even as long ago as 1787, resort was made to *industrial training* as the great prevention of pauperism.

And we are told that in these schools special care was taken to develop the *judgment* as well as the *memory* of the child.\* Sunday Schools were established for those who could not attend the week-day schools; the suggestion having come, it is recorded, from England, and in these Sunday Schools the instruction was similar to that which we have already described.

As has already been said, all the charitable agencies of the city were brought into connection with the Executive Board of the institution or under its control, in order that there might be no "overlapping"; or, to use their own words, that no person should receive "two supports."† And yet, Dr. Von Melle tells us that the managers of the Hamburg Institution have found it difficult to secure the hearty co-operation of some of the many private charitable foundations which abound in that city. *They refuse to submit to the directions of the central office.* And just so far as these private charities persist in going their own way, contrary to the directions of the general institution, to that extent has the institution been crippled and the evils of pauperism been fostered. This is the great obstacle in the way of every charity organization to-day: the unwillingness of private corporations, *especially churches*, to submit to supervision and direction. *But no system for the care of the poor and the suppression of pauperism can be successful unless every individual and church co-operates loyally with the central office.* The importance of this fact, so well-known to competent workers, *the public must learn, but as yet it has not generally been learned.*

The funds of the Hamburg Institution came from the following sources:

(a.) Certain public taxes.

(b.) One-half of what was collected in the church poor-boxes.

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\* Dr. Von Melle, *Die Entwicklung*, etc., p. 81.

† Dr. Von Melle, *Die Entwicklung*, etc., p. 79.

(c.) A subscription taken up annually by prominent citizens among their neighbors.

(d.) Weekly collections taken by the district visitors from house to house among those who did not make annual subscriptions.

(e.) The contents of 3000 poor-boxes kept in different families "in order that their children or their servants may have an opportunity of indulging their pity; and where, in the midst of conviviality, many a collection is made for the poor." Ah, wise indeed thus to educate the young in benevolence! *Were these the first juvenile Lend-a-Hand Clubs?* The amount annually spent by the institution during the first ten years of its existence was \$70,000,00, of which only \$2000 was used for operating expenses.

Now, after all these details of this new system of poor-relief (Armenanstalt) had been carefully matured, it was inaugurated in the fall of 1788, by the publication and wide circulation of bulletins or circulars of information and instruction, which were put by the thousands into the hands of the general public, the attention of both the poor and the benevolent being especially called to the new organization. These circulars, besides describing carefully the whole system, gave the names and street numbers of all the overseers or district visitors and the limits of the district within which each was to work. And especial prominence was given to three things:

(1.) In them was printed the newly enacted law *forbidding almsgiving* at the door or on the street under penalty of a fine of two pounds.

(2.) Through them the poor were informed that henceforth every needy person would be given immediate assistance on application, or work if that was wanted; while every one able to work at all would be compelled to do so.

(3.) By them the general public were requested to report all cases of distress to the proper overseer, and also to make known any instances where the unworthy poor were receiving more aid than was necessary. The care taken to



spread these circulars shows that the managers clearly saw that a thoroughly educated public opinion was needed to make their work a success. And from the beginning of their labors they made, twice a year, full reports of their methods and results, which were not only circulated in Hamburg, but sent broadcast over Europe, producing results which will presently be described.

During the very first years of the existence of this institution, three important agencies were added :

(1.) Free lodging houses were provided for transients, who, after having been given a thorough sanitary inspection, were at the end of three days sent out of the city or compelled to work.

(2.) In 1797 a special supervisor was appointed to secure as far as possible *improved dwellings for the poor* ; and to aid his work in this direction a " loan-fund " was created from which the poor could borrow money without interest to be used in building houses, and to be paid back in small sums. The managers of the fund, to accommodate the poor, met on Sundays to confer with applicants, feeling doubtless that no more religious use could be made of the day than such work for the poor.

(3.) In 1801 an infant school was opened for the care and instruction of the very young children of the poor, similar in object to our Free Kindergartens, though different in details.\*

#### RESULTS AND PRESENT CONDITION.

At the end of thirteen years, in 1801, the results accomplished by this system of poor-relief in Hamburg, were these :

Beggary had been completely exterminated ; a vast amount of terrible wretchedness had been relieved and much more prevented ; many poor had been furnished work, and many had been taught a trade and made self-dependent ; while in the free schools " gentle means and perseverance got

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\* Dr. Von Melle, *Entwicklung*, etc., Chap. VIII.

at last the better of a great part of the vices that grow in children who are trained up to beggary.”\* In 1788 there were 5166 paupers in a terrible condition; in 1801 there were only 2689, and these were in a comfortable condition. In 1788 there were 2225 child-paupers; in 1801 there were only 400 child-paupers, and they were being cared for in homes or hospitals, or were being trained in schools. And the amount of money spent annually to give the poor this better care was practically not near as large as the sum really thrown away before 1788. These were surely surprising and gratifying results. Here we may say that the experience of the hundred years since that date has abundantly illustrated the wisdom of every leading principle applied in the Hamburg system, while more recent experiments have hardly made any important additions to the philosophy or methods of poor-relief there put in operation. The original Hamburg system of 1788 contained all the essential principles and methods of that scientific poor-relief, by which alone the workers of today are able to produce good results. And yet, surprising to relate, no references to this institution can be found in the literature of reform recently written in the English language.

In the stormy times from 1801 to 1825 this work was often interrupted, and pauperism gained a new foothold in Hamburg. At length, the municipality was obliged to assume the entire expense of the establishment. But Dr. Von Melle tells us that while certain minor changes have been made, the system has not been revolutionized, while the original regulations are in the main still in force.† The eminent Dr. Carl Petersen, of the Office of Foreign Affairs in Hamburg, testifies to the success of the institution in a recent letter in which he writes (Aug. 3, 1888): “There is now in preparation a scheme contemplating a change in the poor-laws, which proposes especially to limit as far as practicable the number of

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\* Von Voght, Management of the Poor in Hamburg.

† See Appendix in *Die Entwicklung*, etc.

needy persons under the care of each individual overseer ; an object, however, not easily attainable, for the reason that it would be difficult to secure the increased number of qualified overseers of the poor (or district visitors) which such a change would necessitate." In these words is designated the root of the greatest difficulty in all endeavors to improve the condition of the poor : *enough competent and consecrated persons to do the work*. It is not only their difficulty, but ours as well.

Whatever system we may create or whatever methods we may adopt, our success in dealing with the tremendous problem of poverty will depend primarily upon the extent to which the general public can be educated to hold correct ideas upon the subject of poor-relief and upon the number and fidelity of the workers to whose hands the interests of charity are committed.

[*Concluded in our next number.*]

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## BREAD AND CAKE : OR, THE SERGEANT'S DAUGHTER.

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MISS S. H. PALFREY.

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[CONCLUDED.]

NOT long after this incident the promised little niece came. Mrs. Freeman soon satisfied herself that she was most fortunate in having secured such a tender and careful attendant for the child, at times when she could not keep it with her. Little Alice proved to be well-trained and engaging, and she and Nelly fell in love with each other at first sight, being the only young things about the establishment. In amusing and playing with her little charge, the older girl regained much of her lost glee ; laughed her gentle, merry,

gurgling laugh again, and even taught her some of the pretty songs she used to sing with Bob and Sammy, adding a soft, sweet second to them with her full, fresh treble voice. The night, without Sammy, had been her loneliest and saddest times, and she was much comforted by being desired to come down from her attic to sleep in the nursery-bed beside Alice's crib.

Mr. Freeman, though, except towards his wife and her little guest, he seemed a somewhat hard, dry man, was never positively unkind, and was very little in Nelly's way. Nelly's chief perplexities were with her colleague. The worthy Sally did not shine as was hoped of her in her new companionship. She was disappointed not to have a more elderly partner, and was sure "that there child would be more trouble to train than she was wuth." Being a just woman in the main, she could not long maintain this view. But she missed her old crony still, and was stiff and chilling. This Nelly, after her wont, made the best of. But she was sure that Sally was losing her memory, and that she was by no means always pleased to be helped to remember. She had an awkward way of forgetting to ask for the change when she paid a bill, and, afterwards, what she had done with it or whether it had been given her at all. Then at night, somewhat to Nelly's anxiety, she repeatedly found some important door unlocked or unbolted. Sally meant to be fidelity itself, and to have any practical failure in her duty, however unintentional, pointed out to her, was more than she could bear. She had always been entrusted with the shutting up of the lower part of the house at night, and would make over this charge to no one else. Nelly doubted whether she ought to speak further of the matter. She did not wish to tell tales, or to disturb Mrs. Freeman, who had lately been pronounced by her physician to be suffering from "nervous prostration." She comforted herself in a measure by considering how little it was the custom to lock either back or front doors in the country, and, whenever she could do so unob-

served, she went the rounds after Sally. But the poor old soul, with all her good qualities, was jealous of the amiable and clever girl's growing credit in the establishment. It needs a double portion of God's grace to enable any one to say with an earnestly resigned loyalty, "He [or she] must increase, but I must decrease." She soon saw what Nelly was after, and henceforth took care to send her to bed before her.

"Thank 'e, my dear; but I've minded my own businesses this forty years, pooty much to Mis' Freeman's satisfaction, without no great help from no young folks, an' I guess I ain't quite souperannooated yet; thank ye kindly all the same. You'd better go right off to retire. Early to bed an' early to rise, is what folks used to tell me when I was your age. I guess there won't be no more mistakes made shuttin' up this house, an' what there is, I'll take the credit on."

In the autumn Alice went home, and Nelly returned to sleep in her attic. The place still seemed strange to her. She missed the child, and, contrary to her healthy custom, lay awake long. At last she thought she heard some slight stirring in the house, but she knew that Mr. Freeman sometimes rose in the night to get something for his wife. She tried to listen, but, being by this time very drowsy, fell asleep, thinking herself still on the watch, and dreamed happily of Alice. She thought that she was lying in the nursery, and that the dear little girl, as she sometimes used to do, nestled in her crib, climbed over to her, and, half in fondness and half in fun, clasped her round the neck so tightly that she had gently to unloose the tiny arms and playfully to protest, "But don't quite strangle Nelly, my darling!" She tried to do so now. But one hand stronger, larger, and rougher than Alice's, seemed to be at her throat, and another over her mouth. She thought it was a nightmare, but she found it was a burglar. When, by the light of a dark lantern set down behind him, he saw her awake, he said, —

"There, don't scream! If ye commence to make a row,



I'll choke ye dead in less than half a shake. You jest keep yer mouth shut an' hear what I've got to say; an' I'll give ye all the air ye want to breathe through yer little snout. An' don't ye be a mite scared. I ain't a-goin' to do ye a mite o' harm; not if you'll be reas'nable, I ain't. I'm only a gentleman in redooced circumstances, that's called in for Freeman's silver, an' when I've got that, an' his money, an' any watches an' rings an' sech of his wife's, I'll jest make myself scarce, you bet, without stoppin' for nobody."

"What can I do?" gasped Nelly.

"You can jest lay still till I tell ye. What's yer name?"

"Ellen Bliss."

"Pretty name. Wall, Ellen, you've jest got to step down with me now to Freeman's door, an' I'll knock. Then when he says, 'Who's thar?' you say, 'It's me, Ellen Bliss. I'm very sick. Open the door.' That's all I want o' you."

"But I couldn't say it. It would be a lie."

"Gammon, you've got to say it! Come now, me dear, your mistress tells ye to say she's out when she don't want to see folks, don't she?"

"No, she does not; and if she did, I couldn't say it. Mrs. Freeman is sick. A fright might kill her. Do, for pity's sake, go away before she hears you."

"Now, I tell ye what it is. I hain't got the time for much more o' this. I've come for that thar silver, an' I ain't a-goin' away without that thar silver, peaceable if I can, forcible if I must. If you don't hear to reason, quick step, short metre, thar'll be somebody dead in this house afore the clock strikes two."

"Oh, have mercy! Don't try to drive an orphan girl astray! Think of your mother."

"Look here now! I tell ye again oncet for all, no Sabbath School book ain't a-goin' down with me. Ye're git me mad. Tryin' to come over me with my mother, indeed! I guess she an' me has much of a muchness. Anyhow, I hain't had much of the honor of her acquaintance sence she,

dumped me down by myself, a little new-born, shiverin', blue an' purple bundle o' squalls, done up in a old ragged shawl, one Christmas Eve, for a pretty present on somebody's doorstep. Now, for the last time of askin', will ye come along quiet an' reasonable, an' do as I tells ye? Or will ye lay here a corpse, an' leave me to manage my own business, by foul means, if fair won't do? I've got a friend outside that ain't quite as soft an' silly as I be, an' won't stick at trifles."

"I must do the best I can," said Nelly to herself. He thought it was to him. Dizzy and panting, with the loathed, rough hand still at her throat, she rose as well as she could, drawing up the broad blanket around her as she did so.

He even helped to wind it about her, so snugly that she could hardly walk, and fastened it down over all her limbs with pins which he took from the lapel of his coat, saying, "Thar, that's right. I don't want ye to take cold. I'll be as good to ye as ever I can."

Tottering along slowly, partly from her bonds and her terror, and partly in order to gain even a few seconds reprieve, she passed over the long stairways and passages as if in a horrid dream, nearer and ever nearer to Mr. Freeman's door. While, as if to a drowning person, her whole life seemed to come up around her in a wild phantasmagoria of past, present and future, she, in an agony of consternation and bewilderment, asked herself what was "the best" that she could do. Questions flashed through her brain like lightning. Should she give, at all hazards, one shriek of warning at the threshold? What would come of that? Her life thrówn away, perhaps for nothing? Could she be sure of making the sleepers understand? How the boys would cry! Who could ever take her place with them? What if a man like Mr. Freeman did lose part of his property? Had she ever bargained to save it for him at the risk of her life? Would not it be really best, on the whole, that she should do as she was told?

But, at the foot of the last stairway, a breath scented with

tobacco from the villain at her side seemed to breathe upon her her father's words: "Is it brave or cowardly, faithful or unfaithful, the truth or a lie?" He had faced death in the war, and thought of his young wife and faced it still, and done his duty, and God had taken care of him; and, if she did hers, God, in this world or the other, would take care of her. "Lead us not into temptation, but deliver us from evil," she prayed in her heart, drawing nearer and ever nearer along the last passage.

A thought suddenly came to her. In the passage opposite Mr. Freeman's door was a set of electric bells. They were seldom used by any one but himself, as he was afraid "the women would put them out of order;" and they had never been explained to her. But she knew in general that they communicated with various offices, some of which might be open at night. If she could only reach them! She could not so much as lift a hand. The ruffian still had her by the throat, in his power. Could she strike some of them in any way? He would see what she had been at. No matter. She moved more firmly and willingly along. "That is Mr. Freeman's door, one of those on the right," she murmured.

"Which one?" returned he, turning away from the bells and relaxing his hold somewhat, as he stooped to set down his lantern.

Dash, rush, push! She had suddenly wrenched herself free, and thrown her whole shoulder with all her might against the little row of pegs. He caught her again, turned the lantern, saw the bells, clenched his clutch like a rat-trap over her wind-pipe, struck her over the head with a sand-club, lowered her softly to the floor, and was gone.

"What *was* that?" said Mrs. Freeman.

"As usual, nothing, I'm inclined to think," answered her husband in a sleepy voice. "What did you think it was?"

"Such a strange sort of rustling noise, just outside of the door. I could hardly tell what it did sound like, it made my heart beat so."



"I'll look, if you wish," said he good-humoredly, getting up.

"Thank you, dear ; but, oh, don't open the door !"

"I can't see very much through the key-hole," returned he, laughing ; "and everything is perfectly still now, at any rate. Come, my dear, lie still and try to go to sleep again, —unless you'll let me mix you some bromide?"

"O no, thank you ; don't let me disturb you any more. I dare say it was only one of these unaccountable fancies of mine." "I'm in a fair way to become a regular nuisance," thought she, "to myself and everybody else."

So he went to sleep, and she resolutely lay still ; though in the course of about ten minutes, which seemed to her twenty, she thought she heard a fall in the cellar, a carriage driving to the house and stopping, a fire-engine rumbling and raging down the street, a knock at the back door, a ring at the front door, and old Sally groping and hurrying down stairs. (By that time she was so suffocated and confused by the beating of her heart that she never could remember which noise came first.) And then Sally came scrambling back again, with a man's step and voice behind hers, and thumped on the door, with a cry of "Mr. Freeman, Mr. Freeman, the injines has come ; an' they say you've rung 'em up to a fire in this house, an' I can't find it nowheres, an'—goodness, gracious ! What's come over Nelly?"

Mr. Freeman sprang up again, and threw open the door this time ; and his wife, getting into her dressing-gown and slippers and peeping over his shoulder, saw an errand boy from his ware-house, a hackman, a fireman and two policemen, one of whom was raising Nelly, whose sweet, pale face fell back with closed eyes over his shoulder, and the other looking her over.

"See here," cried he, pointing to her throat ; "here's been foul play—burglars—it ain't no fire. She rung all the bells at a venture, I guess, an' they punished her. Captain Duckworth, you can take your injines back again till the next

time. Mr. Freeman, you'd better ring once more to our office, an' see that all the outer doors is locked, an' take the keys out on 'em, while we s'arch this house. You, young man, run for a doctor, an' tell him it's urgent. An' you, old lady (to Sally), git this young one on to a bed, an' see ef you can't fetch her to. Shall we carry her for you, mum?" to Mrs. Freeman.

"In here," answered she, opening the nursery door.

Mrs. Freeman, Sally, and presently the doctor, worked over Nelly.

Meanwhile the doors and windows were watched on the outside of the house by a re-enforcement of police, and search made within. On the cellar floor was an overturned dark lantern; and behind the foot of the stairs was soon spied, crouched up in a heap, an ill-looking fellow, with a broken leg. When he saw an officer on one side he shrank lamely to the other. When he saw one there, too, he surrendered at discretion, perhaps to save himself more pain. He had as many dialects as a cat-bird; he became suddenly Irish:

"Gintlemin," whined he, in a beggarly tone, "for the love o' God help a poor crayther that's met with a bad accidint. It's a sthranger in the city, I am, indade, gintlemin, a-lookin' for honest imploymint; an', findin' the airy-door ajar, I jist walked into it, innocint-like, a-thinkin' it would be me hotel; an', findin' me error, an' fearin' to intrude, I was jist a-thryin' to make me ways out agin, whin I jist walked down these here blasted—I beg pardon, I manes blessed—stairs head foremost. Och, the agony!"

They reached him, in spite of his cries and protestations, and found upon him a full set of house-breakers' tools.

"Look here," said they, one of them holding up a "billy," and another a pair of "centre-bits," "it *was* ruther a mistake for a innocent stranger to bring these here kind o' carpenter' stools with him, wa'n't it now?"

They carried him up stairs without more ado, not telling him where or why, in hopes of getting him "identified."

Nelly still lay senseless and death-like, and the doctor was looking very grave. They held the man suddenly up before her.

"Good Lord," exclaimed he, taken by surprise, "you don't mean to tell me, now, I've killed her!"

Nelly started up on her bed, as if at an electric shock.

"Oh, there he is again!" cried she, hoarsely. "Oh, take him off! Take him off!" and she burst into tears.

"Don't be scared," said one of the officers, "we've got him all right, and handcuffed. Look at him; can ye swear to him?"

"No," sobbed she, "I don't think I can. I scarcely saw his face at all, and he said there was another. And if I die, I don't want him to be killed—only reformed; but, oh, lock him up safe, where he can't do such dreadful things; and never let him out again till he's really sorry."

"It don't much signify," said one of the officers to Mr. Freeman, "except as a matter of curiosity. You heard what he said; we can all swear to that. The case is clear enough. We've got enough against him, too, without that. He's an old one."

"I'm sorry now," said the man; "I didn't want to hurt ye, ye know—on'y to git off clear. She's come to, an' she'll be all right soon, won't she?" to the doctor.

"I hope so," said the doctor.

"Well, it's all up with me, anyhow," groaned the man; "an' I don't car' if I makes a clean breast on it. It won't hurt me much, an' it may be some satisfaction to her. I just wanted her to go to your chamber-door an' say she was sick, and git ye to open it. I'm a man o' peace, an' I thought it would save trouble all 'round; but I couldn't git her to see it in that light, it seems; an' then I jest had to quiet her a little to keep her from raisin' no more alarm; an' so here's the end on it. I don't b'ar no malice, an' I hope she don't."

"No, I don't," gasped Nelly; "but, oh, take him away! softly, if he's hurt: but, oh, do please take him away!"

“Take him away directly,” said the doctor; “this won’t do at all. This room must be cleared. I must insist on perfect quiet for the patient, in body and mind.”

The room was cleared, but it was not so easy to secure quiet for Nelly’s mind or body either, for several days. Her throat was inflamed within, and there was also danger of brain-fever. Every night she was delirious and could hardly be kept in bed. Sometimes she struggled to get away from the burglar, who, she thought, was choking her; and sometimes she wanted to “run home to see father and mother and the boys. Where are they all? Why can’t they come? Shant I ever see any of them again? Oh, all strangers, strangers, strangers! Let me go! Let me go!” Then she would repeat her inward debate over and over again: “What ought I to do? What can I do? If I called, could I make Mr. Freeman understand? Won’t he open the door just the same? Would he stop for his pistol? He says it’s ‘only a financial relation.’ Why need I die for him? At any rate, I can’t cheat him. Oh, poor, good, kind Mrs. Freeman, won’t she be frightened to death? I’ll scream once, Murder, if I die for it. The man will kill me. How the boys will cry! Father would be faithful and true and brave if he died for it. The bells! I can’t lift a hand. Could I strike them with my head or my shoulder?”

However, when the “trained nurse” tried in vain to soothe and quiet her, and Mrs. Freeman heard and came in to sit by her and bathe her head, the poor little thing’s habit of respectful attachment to her mistress generally came to her aid, and she evidently tried to recollect and compose herself. When in her right mind, no one could be more patient, submissive, or careful to avoid giving trouble. She would then lie hour by hour in silence, with her face turned to the wall; but the nurse, leaning softly over her, often saw that she was not asleep, but that the tears were stealing down her cheeks.

“Is anything the matter, dear? Are you in pain?”

"O no, — very little, — and I shouldn't cry about that, if I was. It's not being quite strong yet, I think. I never was a cry-baby when I was well."

In the meanwhile, Mr. Freeman used to "be told about her" every evening when he came home, and often to be drawn by his wife to see and hear her through the crack of the nursery-door. He perhaps found it difficult to take an altogether satisfactory "financial" view of the situation.

"How are we to pay her?" he said to his wife.

"I am sure I don't see how we ever can."

"Oh, ah! but I don't mean in a sentimental view exactly, but practically. Why, contrary to my habit, as you know, I happened to have a thousand dollars in my pocket-book that night that I drew at the bank in the morning, as the rascals probably knew. That would have been a pretty good windfall for them, not to speak of your heirlooms and plate. You must consider the whole subject for me. We must be perfectly just."

While waiting to "be perfectly just," it was observable that the worthy financier, who usually sent home a generous allowance of fruit, flowers, and other luxuries and delicacies for his wife, sent home a still more generous supply just now. Also after questioning the doctor very particularly about the gentlewoman, as was his wont whenever he met him, he would now call him back to add, —

"Ah, by the by, how is that little servant girl of her's getting along? I wish it fully understood, that no proper expense is to be spared to put her into a perfect condition to earn her own living again. It is no more than her due."

"I should think not, my old friend," said the doctor at last, somewhat *sinapistically*. "Have you considered what the consequences might have been to a peppery, not to say rather plethoric old fellow like you, of finding himself called upon face to face, without ceremony, to give up his keys to a muscular unchristian of a burglar?"

"I wish, sir, as I have already said to Mrs. Freeman,



to give the fullest consideration to everything, or rather to let her do it for me, and to pay for it."

"A wholesome scene you would have had, too, for her to assist at in her present condition. And in her best estate, I suppose you would not call her precisely an Amazon. Good morning."

When all the delusion had passed away, and Nelly was able to sit up in an easy-chair, Mrs. Freeman, repeatedly urged by her husband, who "wanted to have the subject of his mind," approached it with an unwillingness that surprised herself. "You must sound her," he had said, "and find out what would be satisfactory, without, of course, exciting extravagant expectations."

"I only did my duty," answered Nelly. "We were all of us brought up to speak the truth. Mr. Freeman is,—you are—always so kind, I hope you'll excuse me, and won't think it's because I'm not grateful; but I couldn't like to talk about being paid for it. It seems to me as if it would take away all the pleasantness of it. Don't you see ma'am? I beg your pardon, if it isn't respectful; but I never lived out before; and when you're so good to sit and talk to me, it seems as if I could hardly help saying things right out to you, just as if you were my Sunday School teacher. She was a very nice, real lady, too, you know. It was Mrs. Mather."

Mrs. Freeman encouraged Nelly to hope that she was not disrespectful.

The latter went on:

"But there are some things,—oh, one thing that I should be so thankful to have done for me! I have lain there, and thought and thought, and worried about it so much."

"Tell me what, Nelly."

"Perhaps its because I'm not quite strong yet; but I'm so afraid of being called into court as a witness against that horrid man they caught in the cellar. It seems like revenge; and then I've heard that the lawyers sometimes try to puzzle

and bewilder people, and they might me, particularly when my head was a little weak ; and I might by accident say something I oughtn't, and remember when it was too late. Oh, Mrs. Freeman, could you, — would Mr. Freeman keep me out of court?"

"Make yourself easy, dear child. We shall do our best for you ; and even if you are called upon, when you are fit for it, I am sure your habits of accuracy and truth telling will give you a great advantage over many people."

"And then —"

"What then?"

"There's Billy. Indeed I'm not covetous, and I hate to speak of it when I'm not earning anything, and when I'm such a trouble and expense as it is ; but wouldn't it be right, in the circumstances, — for me to go on having my wages or part of them, till the doctor says I may work again?"

"Indeed it would, — not part, but all."

"O, thank you ! Then my mind will be easy. Billy grows so fast, and he learns so well, that our minister has sent him to Exeter Academy. He doesn't ask to be fine ; nor I to have him ; but he has never been used to wearing dirty or ragged clothes ; and now I can pay for what is proper for him, and he won't have to feel beggarly and ashamed among other decent boys."

"Is that all, Nelly?"

"All that is necessary. But —"

"What is unnecessary?"

"That man. —"

"I wish you could forget all about him."

"Sometimes I wish I could ; but he must be so wretched with his leg cut off (perhaps that will help to keep him out of mischief though), and such a wicked life to look back upon, and such an unhappy life to look forward to, — and *that's* partly owing to me !"

"You surely can't blame yourself for that, Nelly.?"

"No ; not quite. That would be too silly. But I am

truly sorry for him. He didn't hurt me so much as he did himself; and I should like to have him know somehow that I was going to live and get well, and that I forgave him and prayed that he might repent, and go to heaven when he died. And, out of such good wages as you are so kind as to go on giving me, I really think I might afford, without taking too much from the boys, to send him a little tobacco and a new Testament. They don't ask much for that at the Bible Rooms.

Mrs. Freeman rose with her face turned away, and passed her handkerchief over it. She appeared to be looking out of the window. After a pause, she said,—

“I will see to it at once. I believe I know the chaplain of that prison. Now let nurse help you to the bed, Nelly, and try to stop thinking, as I must too, and rest.”

In due time, word came from the chaplain, that the house-breaker, who had hitherto seemed utterly dogged, surly, and reckless of everything but his own sufferings, quite broke down when Nelly's message and gifts were brought him. It then came out that he had not dared to ask about her, but thought she was dead, and that he should be dealt with accordingly. He cried like a child, and begged to be taught to read “her book.” He even suggested a visit from her, but that, he was told, her friends could not allow to be so much as mentioned to her. They feared it might present itself to her tender conscience in the light of a duty, though a terrible one, and that her nerves were not yet in a fit state for her to consider such matters.

That day at dinner, Mrs. Freeman told her husband the result of her mission, and added,—

“I think you will have to pay Nelly for us both, in your way, with money, and I, with love. Suppose you put her down, without saying anything about it to her at present, for a share to any amount you think proper in some good safe investment.”

Accordingly the name of ELLEN HAVEN BLISS straightway appeared duly registered in the books of the Blankville



office against certain bonds of the Blankville Manufacturing Company guaranteed against liability by special provision.

Next week the nurse was gone, and Nelly dressed herself and was allowed to come down stairs and sit at the window of "the little sewing-room." The second day she had a drive; and on the third she told her mistress that she was "quite well," and asked if she might not go back to her work. Mrs. Freeman referred the question to the doctor.

"Yes and no," answered he, "she is quite well, so far as I can judge. Now the business is to keep her so. She is right in thinking she shall be all the better, as most people are, for something to do. But hard work she must not do. There has been a tender spot over the spine."

"From the poor, good little thing's struggle to reach the bells?"

"More probably, I think, from the *contre-coup* of the blow on the head, which must have been a heavy one. It was lucky for her that her hair is so thick. She cannot with safety, for some months to come, carry dishes up and down stairs, iron, push furniture about, or, in short, put her bones and muscles to any sort of strain. But now, till you are up to par again, don't you want somebody to do the kind of thing for you that ladies' maids do in houses where they keep ladies' maids, or daughters do in houses where they have daughters, — put bows in your caps, dust knick-knacks, look over the clothes from the wash, and so forth? I'm sure I don't know what, but I suppose you do."

"Indeed I do; I have often longed for it lately. But they say regular ladies' maids are often such plagues; and somehow Nelly fitted into her first place so nicely that I never thought of putting her out of it."

So another change was made; and Nelly's living now seemed to her to be turned into bread-cake at least. She waited on her mistress in her drives as well as indoors, wrote notes for her, arranged flowers, did errands, read aloud to her when her eyes ached, and slept in the nursery, to the door

of which a bolt was put, besides the lock by Mr. Freeman's own order, that she might "not only be safe, but feel so."

Poor old Sally's feelings were spared so far as might be. She gave up, — was the first indeed to propose her giving up, — with many tears, but with a confession of the justice of her doom, — her charge of shutting up at night. On the other hand, she was permitted to find a successor to Hepsy to suit herself.

Mrs. Freeman asked Nelly when Billy's next vacation came, and desired her to invite him to pass his Thanksgiving with her, and to bring one of his brothers. He came, and Tom with him. Then for the first time she saw how happy Nelly could look, and how it became her to look happy. She also saw what well-behaved little fellows the brothers were, and was encouraged to make the same experiment again at Christmas, when it was Charley's turn to come with Billy.

This time, Mr. Freeman, in a peculiarly genial mood, happened to meet the boys just coming in beaming from a little sight-seeing and shopping with their sister. Piquing himself as he did on his experienced judgment of men of all ages, he "liked their looks," called them into his own room, questioned them, and ended by telling Nelly that, if Charley could get a discharge and a good character from his present master, he would put him into his ware-house at once, with a chance to rise. This was done. Mr. Freeman secured him a place at a good evening school; and when Nelly again had a brother to go to meeting and to walk with her on a Sunday, she found in her cake at least one plum of the first magnitude.

In the course of the next spring, Mrs. Freeman was advised, for her health, to accompany her husband on a business tour of his to the West. Her little maid, pronounced by the doctor "as sound as a nut, and fit for packing or anything else," went too. This again proved a good arrangement for all. It set Mr. Freeman quite free to read, smoke, doze, and look up old acquaintances or make new ones. And,

well as Mrs. Freeman had liked her young waiting-woman at home, she liked her, if possible, still better abroad. Traveling is a "crucial test;" and it proved Nelly always cheerful, punctual, sweet, tempered, attentive, and respectful, interested in hearing and seeing all that she ought and no more, silent unless addressed, and then never failing in a suitable and agreeable answer.

When met by appointment at a way-station, by Nelly's uncle and her brothers, Bobby and Sammy (turned into two funny brown little ranchmen, but with clean hands and honest, bright, glad faces), come to take Nelly home for a week with them, Mrs. Freeman "really hardly knew how she could do without her so long." When, however, Nelly was brought back by Bobby and Sammy, accompanied this time not by "Uncle," but by "Uncle's [much younger] partner, Mr. Weston," and when Mrs. Freeman saw how Nelly, though perfectly unconscious yet, looked as if she had fed to the full on metaphorical plum-cake of the plummiest description, and when Mrs. Freeman remarked how Mr. Weston's brave, earnest, intelligent, and kindly eyes seemed to follow, like those of a fine Newfoundland dog, every movement Nelly made, and his ears every sound she uttered, then was Mrs. Freeman struck by a presentiment that she was doomed some day to find out "how to do without Nelly" for a much longer period. This remarkable presentiment was, moreover, in the course of some few twelvemonths after, to the parties chiefly concerned, at least, most happily fulfilled.

## THE "OLD SOUTH" WORK IN THE WEST.

It is interesting to note the spread in the West of work in the way of popular education in history, like the Old South work sustained by Mrs. Hemenway in Boston. A strong impulse has been given by the work here to similar work in Chicago and elsewhere. The interest in Chicago

especially is very strong. There were applications for over 5000 tickets for the second annual course of lectures for young people, given there last spring. For next spring, when a course upon the history of the Northwest is proposed, the great Central Music Hall is to be taken. We copy from the Chicago Inter-Ocean the following account of the work in Chicago, published just after the opening of the course of lectures there last spring:—

#### THE WORK IN CHICAGO.

It is to Mr. H. H. Belfield, the energetic and patriotic principal of the Manual Training School, that we are indebted for the inauguration of the system of historical lectures for young people here in Chicago. The following item from one of our papers a year ago tells this story of the beginning:—

Three weeks ago we told how the Old South Meeting House in Boston had been turned into a school to teach national history and a patriotic spirit to Boston children, and how, through the summer vacation weeks, the young folks flocked to the weekly lectures there; and we said: “How shall the same thing be done for Chicago?” On the very day the question was asked the second lecture in a children’s course, quite similar to that given in Boston, was given in Chicago. Our engineer is the enterprising principal of the Chicago Manual Training School, Mr. H. H. Belfield. Being in Boston last summer, he attended one of the Old South lectures, saw the boys and girls listening there, “took it,” and came back to do that thing here, without waiting for a summer vacation. He arranged a course of seven lectures on “The War for the Union,” each lecture to be by a Chicago man who was an actor in the scenes that he describes. The lectures are given in the hall of the Manual Training School, corner of Michigan Avenue and Twelfth Street, on Saturdays, at 2.30 p. m. Admission is given by tickets distributed free to pupils and teachers, and already three or four hundred, mostly boys, from the High and Manual Training schools,

are there with their ears alert. Here is the programme—and for the next year another, on the Constitution, is already in preparation: "Fort Sumter," Major Horatio L. Wait; "Chickamauga," Colonel A. N. Waterman; "Gettysburg," Colonel H. W. Jackson; "The March to the Sea," General William E. Strong; "Nashville," Captain Henry V. Freeman; "Life in a Military Prison," General Joseph B. Leake; "Bentonville," General A. C. McClurg. Why can not such a course of lectures be arranged by the school superintendents in a dozen cities of a state, utilizing the home talent of fellow-citizens?

The trustees of the Manual Training School furnished the necessary funds for the larger experiment this year, which is meeting with such great success. The present course of lectures is upon the Constitution and the history of its growth, the programme in detail being as follows:

April 21. "The English Commonwealth," Mr. Edwin D. Mead.

April 28. "Washington," the Rev. F. W. Gunsaulus, D. D.

May 5. "The Ordinance of 1787," T. A. Banning.

May 12. "Alexander Hamilton," F. W. Palmer.

May 19. "The Constitution, the States and the Union," C. C. Bonney.

May 26. "The Religious Element of the Period," the Rev. Arthur Little, D. D.

June 2. "American Citizenship: Its Privileges, Its Rights and Its Duties," the Rev. E. I. Galvin.

Mr. Belfield was asked for some word concerning the work here and what he hopes will come of it, and he makes the following statement:—

"The Old South Lectures' of Boston, when transferred to this city, became the 'Chicago Manual Training School Lectures,' and were inaugurated a year ago at the Manual Training School by a series of seven lectures on 'The War for the Union,' by men who had taken active part in the war. The



impulse came from a visit made in the year previous to the Old South, where I was deeply impressed by this plan of supplementing our usual school work in history and politics. Last year's lectures succeeded so well that the trustees of the school authorized the expenditure of the necessary funds to secure larger accommodations; and the principals and teachers of the city and suburban schools entered into the matter with such enthusiasm that the applications for tickets from teachers and pupils numbered nearly or quite five times the seating capacity of the hall engaged. Nor is the interest confined to schools; many applications for tickets are made by ladies and gentlemen not connected with any educational institution, and by the little literary and reading clubs which abound among our intelligent people.

“Our course this year is upon ‘The Constitution-making Period.’ The first lecture of this second series was given April 21 by Mr. Mead, the apostle of this new movement in education. The house was crowded, many being obliged to stand during the entire lecture. Mr. Mead remarked that he had seldom seen a larger audience, and never a more attentive one in the Old South in Boston.

“I regret very much that I am compelled to refuse tickets to thousands who have asked for them. I sincerely hope that another season this may not be necessary. I firmly believe that Central Music Hall could be filled every Saturday during the remainder of the course, if the lectures could be given there; and I have little doubt that if crowded houses continue this year, the Commercial Club, to whose beneficence these lectures are due, will provide a larger auditorium. I think the club needs but to be convinced that a larger hall is needed.”

#### THE WORK IN INDIANAPOLIS.

The first successful attempt on a considerable scale in the West, at work following the line of the Old South work, was in Indianapolis, where the third annual course of “Historical Lectures for Young People” was given last spring. The lect-

ures have been given entirely, or for the most part, by ladies and gentlemen of Indianapolis, many of whom, speaking of the pioneer days in the West or of the Civil War, treated their respective subjects from a basis of personal experience; and the audiences, made up chiefly of boys and girls from the public schools, among whom tickets are distributed with intelligent care, have often numbered a thousand. Among the subjects treated during the first two years were the following: "The Pioneer Lad in Indiana," "Vincennes in the Revolution," "The Indians—Tecumseh," "Daniel Boone," "John Brown," "Indianapolis in War Time," "A Soldier's Summer in the Mountains," "John Alden, the Young Man in Colonial New England," "Hamilton and Jefferson," "Women of the Revolution," "The Pioneer Girl, or Domestic Life in Early Indiana," "The Mound Builders," "The Northwest Territory," "Some Things a Soldier Must Learn," "Women of the Civil War," "A Georgia Campaign of 1864," "The Constitutional Convention of 1787." The programme of the present year's course is given in full:—

"The Spanish Missions in California," by Dr. David Star Jordan.

"America's First Discoverers—the Norsemen," Oscar C. McCullough.

"William Penn," Miss Elizabeth Nicholson.

"Patrick Henry—the Call to Arms," Mr. Hilton U. Brown.

"Benjamin Franklin," Governor A. G. Porter.

"The War Governor of Indiana," Miss Laura Donnan.

"The Georgia Campaign of 1864," Captain Eli F. Ritter.

"From the Wilderness to Spottsylvania," Lieutenant-Governor Robertson.

"From Petersburg to Appomattox Court House," Judge Charles Bennett.

"Elijah Lovejoy," the Rev. Reuben Jeffrey.

These lectures, as has been said, have been most successful, the last course being by far the most successful of all,

and it is pleasing to learn that their success is leading to similar efforts in other large towns of Indiana.

#### THE WORK IN WISCONSIN.

An especially interesting experiment in the way of popular historical education was made that spring in Madison, Wis., an experiment also getting its impulse from the Old South work. The Madison lectures have attracted much attention from scholars East and West, having been devoted to the history of the Northwest, subject just now exceptionally prominent and interesting. The lectures were given under the auspices of the Contemporary Club of Madison. Their announcement was as follows:—

“Something similar to what has been known in Boston for five years past as Old South historical work—consisting chiefly of the promotion by the means of popular lectures to young people of ‘a more serious and intelligent attention to historical studies, especially studies in American history’—the Contemporary Club desires to introduce in Madison. To this end it has solicited and secured for the opening course of lectures the gratuitous services of several gentlemen whose daily studies are in the line of original historical investigation, particularly in the department of Western history.

“The topic chosen has been ‘The Northwest Territory,’ erected by the ordinance of 1787, its history being traced in a consecutive series of popular talks from the earliest times down to its final division into the States of Ohio, Indiana, Illinois, Michigan, and Wisconsin, the course closing with a talk showing the importance of the study of Northwestern history and its position in general history.

“These historical talks are seasonable at this time, for it was just one hundred years ago, in 1788, that the first permanent white settlement was made in the Old Northwest Territory—at Marietta, O. If the attendance upon and public interest shown in this opening course are sufficient to encourage the Contemporary Club in the belief that its efforts to intro-

duce something akin to Old South historical work in Madison can be made successful, then the enterprise will become an institution here, and the club will undertake to secure for the people each succeeding winter a series of talks on matters connected with the history and development of the great West."

The course consisted of six lectures. The first lecture was by Prof. A. O. Wright, on "The Discovery of the Northwest;" subsequent lectures being as follows: "French Occupation of the Northwest," by James D. Butler, LL. D.; "The Ordinance of 1787," by Frederick J. Turner; "The Division of the Northwest into States," by Reuben G. Thwaites; "Commonwealth Builders of the Northwest," by Frank A. Flower; "The Position of the Northwest in General History," by Prof. William F. Allen.

No enterprise ever undertaken in Madison has proved more popular than this. The Unitarian Church, in which the lectures were given, was always crowded, and more than two hundred people were often turned away. The same course of lectures is to be repeated in Milwaukee this winter, as the beginning of a similar movement there.

We have just received a programme of the second "Old South" course at Madison, which is to begin in February. We copy from the *Wisconsin State Journal* of November 30:

"The list of lectures in the free historical lecture course has at last been made up. The following are the dates, names of speakers, and subjects:—

"Tuesday, February 5—President Thomas C. Chamberlain, of the State University, will speak on the topography of the Great West,—from the Missouri River to the Pacific Ocean; with reference to the manner of its settlement.

"Tuesday, February 12—Prof. James D. Butler will give an account of the exploring expeditions by northern routes, including Lewis and Clarke's expedition, and the Mormon hegira.

"Tuesday, February 19—Secretary Rueben G. Thwaites, of the State Historical Society, will speak of the movements along southern routes, including Fremont's expedition, and the Spanish discoveries.

"Tuesday, March 5—Prof. Albert O. Wright, Secretary of the State Board of Charities, will give an account of the formation of states and territories out of the Great West, and touch on the 'Oregon question,' and the international boundaries generally.

"Tuesday, March 12 — Prof. John B. Parkinson, Vice-president of the State University, will relate the thrilling story of California. Professor Parkinson was himself a Californian '49-er' and an eye-witness of many interesting events.

"Tuesday, March 19 — Prof. Edward A. Birge, of the State University, will give a talk on the fauna and flora of the Great West, with particular reference to their influence on its settlement.

"These lectures, which will be free to all, but especially intended for the entertainment and instruction of young people, will be held in the Unitarian Church. It is perhaps needless to remark that this enterprise is of a purely popular character, wholly unconnected with any church organization. The Contemporary Club undertakes to back the course, which is in the hands of a committee composed of Prof. W. F. Allen, Mr. Thwaites, and Professor Wright. Especial effort will be made to interest the teachers of the public schools and the oldest grade of their students, as well as the students of the State University. The large attendance upon and the complete success of last winter's course on The History of the Northwest, render it certain that the auditorium will be packed during the coming series."

This is admirable. We are glad to learn that work in the "Old South" line is also to be started this winter at Bloomington, Ill. Every city in the country ought to talk it over. Why is the East behind the West?

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## A MAN'S A MAN FOR A' THAT.

BY GEORGE TRUMAN KERCHEVAL.

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### CHAPTER VII.

#### MR. HARROLD'S LETTER.

LORIN'S eyes were raised to the stars as he rode over the foot-hills at the base of the mountain, his whole being filled with the grandeur of the unalterable will and purpose of his Creator, the sublimity of space, the fathomless radiance above.



The vast silence awed him ; he paused a moment, drinking in the glory of the whole. Then, in a rich, soul-vibrant voice, his spirit alive with adoration, he broke forth into the *Te Deum Laudamus*, and, as he wound on around the mountain slope, answering echoes followed him, the mountain's voice quivering with the ascending praise and exultation.

When Meetah awoke next morning and found herself in the Tuscans' home, she could not at first remember where she was ; but soon she was up, helping the children dress, and after an early breakfast, hurried as usual to the school-house.

At night she came home tired but expectant, hoping for some word from Lorin. He would be at Crespy that morning, and certainly Pietro, the mail-carrier, who was his friend, would bring some message to her as he passed through the village on his way to Fort S—— ; but no letter came that day. Meetah sighed, smiled, and knew she had expected to hear too soon.

The next day, when she went to the store and asked for a letter, she was again disappointed, but the store-keeper gave her a letter for Mr. Tuscan. It was directed in a broad, clear hand, and bore the postmark of Crespy. Meetah's heart was aflutter as she walked along and gazed at the letter in curious wonder—it might have some message for her ; but she laughed at her own impetuosity, and, handing it to Mr. Tuscan, flew away to her room to work out some difficult problem in arithmetic for the morrow's lesson. She wished to make sure she had not forgotten it ; beside, it would serve to work off her nervous expectancy. Scarcely had she opened her book when Mr. Tuscan called from the bottom of the stairs. She hurried down and found him in the sitting-room.

“Take a chair, my dear girl,” he said, spreading the letter out upon his knees, and readjusting his spectacles.

But Meetah stood waiting. Something in his voice startled her. He looked up over the brim of his spectacles, as she remained standing. Instantly her old habit of obedience came back ; she seated herself upon the edge of a chair opposite, and was silent with dread.

"This letter is from Mr. Harrold," Mr. Tuscan explained ;  
"it is about Mooruck."

She did not speak.

He looked up at her. "Would you like to read it, my dear?"

"Thank you, yes." She eagerly held out her hand for it. The kind minister's troubled, gray eyes were fixed upon her face as she read : —

TOWN OF CRISPY, — Monday Evening.

*Dear Mr. Tuscan :* — I have often heard Lorin Mooruck speak of you, and know you will give him this message.

She looked up at the date. It was written Monday.

I do not direct the letter to him, because there is a good deal of double play hereabouts where an Indian is concerned. I fear he would never receive it. Will you kindly tell him that I expected him to-day.

Meetah caught her breath.

Tell him to come as soon as possible. Work is promised that only he can finish. I know some matter of importance has detained him, but tell him to start immediately, and you will greatly oblige,

Yours very truly,

ANDREW HARROLD.

She handed the letter back. "Mr. Balch goes to Crespy in tonight's stage," she gasped. "I will go too. Lorin is sick. We will find him somewhere on the road. Quick! Mr. Tuscan, get me some brandy, some linen, some food. Please send Henry to Mr. Balch to say that I will go too."

Before Mr. Tuscan could speak, she had left the room.

"This will never do," muttered the minister, shaking his head and calling for his wife Nancy, whose wise counsel helped him out of many difficulties. She appeared in the door-way, her hands covered with flour. After reading the letter she carefully wiped her hands, smoothed down her apron, and announced decidedly : "No biscuits for supper to-night! Of course she wants to go, — the most natural thing in the world, poor child! Go find your old satchel, Philip; I will put the necessary things in it. It is in the garret some-

where,—on the top shelf, I think, beside those pamphlets. I will go and help Meetah, poor girl!" And she bustled off with motherly tenderness.

"Well!" Mr. Tuscan ejaculated, "they certainly take things in an odd way. I will not tell them what I think. Poor Meetah!" Dropping upon his knees he offered a prayer, asking with fervor that Lorin and Meetah might each be protected from all harm.

When he arose his first thought was to see Mr. Balch. He entirely forgot about the satchel, the linen, brandy, and food; he opened the outer door and walked rapidly, with head bent, down the path, almost knocking down a woman in his haste.

"Oh! it is you, Hannah!"

"I suppose Meetah is in the house?" she asked.

"Yes; she is in the house," he answered, slowly, taking time to think whether it would be best to tell Hannah about the letter or not. Then after due consideration he said:—

"Have you heard about Lorin?"

"Only that he was at Smike's Ranch at daylight Monday. You have heard from him since he got to Crespy, I suppose?"

"Who told you he was at Smike's Ranch? Did any one see him there?"

"Tomlinson told Joseph he saw him and spoke to him there."

"You had better go and tell Meetah," said Mr. Tuscan. "She had not even heard that much; we were afraid something had happened to him. Tell Meetah I want to see her too, will you?" and he followed Hannah into the house, and, while she found her way up stairs, lay back in an easy-chair, wondering what means he had best use to prevent Meetah from starting for Crespy.

He waited some time, revolving over and over different means of persuasion that might have effect upon her, yet she did not come. Overhead he heard a treading to and fro, accompanied by the low voices of women; growing impatient, he opened the door to call her, but she was coming slowly

down the stairs, followed by Hannah, who passed swiftly across the room, wishing him good night as she closed the porch door.

"I have been waiting for you," smiled Mr. Tuscan, good-naturedly. "Your sister has told you the news?"

Meetah bowed her head.

"It is much better for you not to go: it would be a useless journey. Lorin got to Smike's Ranch all right, and in all probability there is some mistake in Mr. Harrold's letter—some error about the date. If he is in Crespy, Mr. Harrold has seen him by this time. Wait until tomorrow. It will be useless for you to go, perfectly useless," he repeated, as she made no reply and stood perfectly still, no trace of excitement in either her face or manner. Somehow all his preconceived logic vanished; his sympathetic nature overcame all reasoning power, his heart ached for her, and perhaps, after all, Mooruck had not reached Crespy. "It is almost time for the stage now," he continued, resolved to be prudent. "You are not ready, and it is best that you decided not to go."

"You have always been very good to me, Mr. Tuscan."—her soft eyes fixed upon his kindly face. "Until now I have always been glad to take your wise counsel; but now,—I think I know myself what is right now." She came toward him with both hands outstretched. "You will forgive me? I know you mean to be a good friend to us both, but you would not ask me to leave Lorin, dying, alone, in misery, without aid?"

"Well, well," he said, his eyes moist as he took her hands in one of his, softly stroking them with the other, "perhaps you are right; I do not dare to judge. I will go for the satchel, as Nancy said."

She detained him. "There is no need; Mrs. Tuscan found an old bag for me. My things are packed. I am all ready when I put on my bonnet and shawl."

"I will go and tell Mr. Balch, then. It behooves me to be active,"—with a smile,— "else I might break down, for you are so brave, dear girl!"

Her calmness distressed him more than tears.

"I shall be thankful if you will see Mr. Balch and say I would like to go with him—but one moment, please, until I tell you my plans. Hannah has gone to ask Elmer Stone to come too. He was going into Crespy the last of the week. Lorin rode a horse of his, and he is going to bring it home with him. He is going to visit Lorin. I thought he might start with me tonight; he has a pony I often ride. Hannah has gone to ask him to bring that too, so that after we reach Smike's Ranch we can go off the main road, over the mountains, and search for Lorin. He will likely bring John Turner with him, and they will ride with the stage until we reach the ranch. Then I will mount, and we will start off. I remember hearing Lorin say that a shorter road ran along the slope of the mountain; he may have taken that. Hannah will see about some one to take my place in school, though whom, I cannot think."

"No matter, my dear; don't worry about that; I can easily get some one to fill your place. I have a man in my mind this very minute—he'll do first rate," said Mr. Tuscan cheerily, thinking of himself. "Now I will go and see our friend, Mr. Balch. I could not consign you to better hands. He is a fatherly man, has daughters of his own at home, and I am sure he will care for you."

Mrs. Tuscan tried in vain to persuade Meetah to take some food before the stage came. When the rumbling stage drove up, Meetah, in bonnet and shawl, with her bag in hand, was waiting at the gate. Several people in the village had heard of her going; and a knot of men and women had gathered to bid her good-bye and God-speed.

She knelt with bowed head as an old man with wrinkled face and long white hair feebly raised his hands in blessing over her. He was the oldest man in the village, and much revered by the people: it was a good omen, they whispered, that he was there to bless Meetah.

Elmer Stone was there also, and called to Meetah as the



stage drove off, "I will be up to you before the stage reaches the ranch: you can trust me to be there when you need me."

She smiled sadly, waving her hand. She knew well that Elmer would keep his word.

Over the creek and around the mountain they rode in the coming dusk, Mr. Balch keeping silent, for he knew Meetah was busy with serious plans. The darkness fell, and still they rode over creek and mountain, the little rill of water coming back again and again for the nineteenth time, till they left it and plunged into a narrow ravine. The night grew apace, the moon hid her light, and on they rode, dark mountains rising on either side like huge monsters. Meetah leaned far out, trying to catch sight of the stars that unwillingly glimmered amidst the passing clouds; then wearily throwing herself back against the seat, she exclaimed: "I wish I had my knitting, something, anything to do—anything but this terrible waiting with hands folded. A thousand thoughts rush through my mind, the last more horrible than the first. What *do* you think could have happened to Lorin?"

Mr. Balch, appealed to in this passionate manner, endeavored to imagine something to detain Lorin, something with no evil following. At last he said, —

"No doubt his horse has gone lame, and he is obliged to walk."

"Ah! yes," Meetah answered slowly; "if it only were that, but —" then she tightened her lips and became silent.

As the morning dawned, they wound around the curved mountain road, down into a deep canon, and out upon an open plain; stray cattle grazing here and there told of some habitation near.

Meetah leaned far out of the stage, glancing back to see if Elmer Stone and his friends were coming; but no one followed them.

"You think they will come in time, do you?" Mr. Balch asked anxiously.

"Yes, I am sure Elmer will come. He will be in time. I cannot bear to think I might have to wait at the ranch — I

could not. If they are not there when we arrive, I shall go on alone on foot. I cannot wait to see where Lorin is and what has happened."

"If they are not there, I shall go on with you," Mr. Balch said decidedly. "I presume they could accommodate me at the ranch until tomorrow."

"I would not have you wait," Meetah interposed. "I am not afraid to go alone, but Elmer promised to bring the pony for me. I am sure he will come. They were not to leave until midnight; and if they took the road over the mountain, they ought to come out on this plain somewhere near here, as that path joins this road. They will surely come."

She relapsed into silence; but as the wheels revolved, her thoughts kept time: "The horses are so slow—so slow—so slow. Drive faster, faster, faster! O God! keep him safe from harm! If the driver would let me urge the horses once, just once. If they would go faster, faster, faster!"

Suddenly behind them arose a cloud of dust; they could see the ranch in the distance,—a low, rambling, one-storied dwelling made of mud and stones. The ranch was now only a quarter of a mile away; cattle were grazing near the road; goats, watched by a faithful shepherd dog, stopped nibbling and raised their bearded chins and staring eyes, as the creaking stage, with its white, dust-covered horses, drew near. Still nearer came the cloud of dust; Meetah looked out. "Thank God, they have come at last!" she said reverently, but at that moment shots struck the stage. One of the horses plunged, reared, and fell; the stage stopped with a jerk. The air was filled with the sound of cries and whizzing bullets.

Mr. Balch, in excitement, anger, and surprise, thought, "This is treachery—so much for an Indian's promise!"

But Meetah heard Elmer's voice above all the din. "Quick! It is the people at the ranch; a flag of truce!"

She snatched part of a sheet from her bag that was meant for bandages. Seizing Mr. Balch's umbrella, she tied one end to it, and sprang out amidst the shots and cries.

[*Continued.*]

## RAMABAI ASSOCIATION.

THE annual meeting of the Ramabai Association was held on the 11th of December, in Trinity Chapel in Boston. The formal incorporation of the society under the law of Massachusetts was made, so that it is now a legally recognized body, able to hold property and to conduct any effort it chooses for the education of high-caste widows in India. The officers of the organization already existing were re-elected, and are :—

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MRS. ELLIOTT RUSSELL,  
 371 Marlboro' Street, Boston.

## CORRESPONDING SECRETARY.

MISS A. P. GRANGER, Canandaigua, N. Y.

The regular reports of the officers were read, and will be found below. The Executive Committee of the last year then presented their report, with the pathetic letter from Ramabai herself, written just before her sailing, which we print in connection with it. Her friends will see that she has gone to India in good spirits, and under favorable auspices.

While we congratulate the fifty-six circles which have been formed under her enthusiastic supervision on the present success and cheerful outlook of their work, it is to remind them at the same time that they have incurred obligations which will run forward for many years, and that it is best to be well in advance in securing funds for the school. It is by no means true that all the money which will be wanted in these ten years is already raised.

It ought to be said that poor Ramabai is between two fires. On the one hand, when the English government offers to support her school if she will make it purely secular, she refuses, as a Christian woman should do. She is a Christian, and she means that her school shall be carried on under the auspices of the Christian religion, and with the help of Christian teachers. Surely it is hard that Christian people, on the other hand, shall refuse to sustain the school which has thus loyally refused the benefactions of the strongest government on earth, because, indeed, Ramabai is not in this or that or another denominational organization. She thinks, and she has a right to say, that the women of India will take an interest in the work of a woman of India, who does not appear among them as a foreigner, which it is impossible to expect that they will take in the work of persons of another race, who come to them from abroad. Lydia of Thyatira and Damaris of Athens could do certain work in the churches of Philippi and Greece which could not have been done even by Saint Paul.

After the report of the Executive Committee, the chairman congratulated the meeting on the prospects of the year. He was followed by Mrs. Field, the president of the Brooklyn

Circle, and by Miss Chase, who has interested herself largely in the work in Rhode Island. Dr. Phillips Brooks then spoke, and gave some interesting reminiscences of Poonah, where the school is to be established. Indeed, he said that at Poonah he had seen the grossest irreligion or hypocrisy in certain forms which he had ever seen; for nowhere else had he seen the priests of a dying faith actually ridiculing that faith while they affected to be ministering at the altar. "As this work goes on," he said, "it must commend itself. It is well that we should think of the difficulties even at the beginning. The very fact of the difficulties stimulates us to the right standard of effort. How great those difficulties seem when we see this feeble woman, shutting herself out from the sympathy which she has enjoyed here, and when we compare the power that she has with the vastness of the work before her! You may ask any person what the condition of India is, what is the greatest obstacle now to her civilization and Christianity, and you will receive the same reply: It is this institution of child marriage and all that pertains to it. It is with this institution, which we find so difficult to understand, that this frail little woman has dared to grapple. The disproportion between her strength and the work which is to be done is in itself an inspiration to us." Dr. Brooks said he would not hesitate to speak of a difficulty which had presented itself, to which it is just as well that we should not shut our eyes, but of which we ought to speak freely. It is the necessity which has seemed to separate the movement from the inspiration which we all regard as the greatest of inspirations, the inspiration which is distinctly the privilege of those who work in the Christian organization. But he begged those who heard him to understand and remember that the power of the Christian inspiration must go with a work like this, which is carried on in the spirit of Christ; and who could doubt that the direct result of the work done by such teachers would be the leading of these young people forward, step by step, into Christian faith?



## REPORT OF THE EXECUTIVE COMMITTEE.

*To the President and Members of the Association: —*

The Executive Committee, in presenting their first annual report, would remind you of the first steps taken towards forming an Association to assist Pundita Ramabai in her plans for educating the child-widows of India.

At a public meeting held in Channing Hall, May 28, 1887, Ramabai made a stirring appeal for assistance that should come through a broadly organized body, which should be entirely unsectarian in its influences and workings. This appeal met with a quick response. A Provisional Committee was at once appointed which should devise a plan for carrying out Ramabai's wish, and later report the same. This committee met with many difficulties and discouragements, fears, prejudices and misrepresentations, doubts and impatience; the delay of important letters from England and India, endorsing Ramabai and her work, and the natural reluctance of business and professional men to give their support to a cause of which they knew so little. But in six months, Tuesday, December 13th, another public meeting was held. The committee presented a report which was accepted; a list of officers, who were elected; a constitution that was adopted; and the temporary association became an organized body. Then Ramabai stood before it, her heart filled with gratitude and joy to see her long-cherished plan taking definite form and her dream of years becoming a reality. From that moment she felt that she was no longer an independent worker, but the servant of an association that was to be her strength and support. She went forth again to her work, was in constant communication with the Executive Committee, consulting them on all matters of importance, and stating her own views with a clearness and conciseness that were constantly surprising.

It was her wish that three teachers should be engaged to go with her to India; a teacher in literature, a technical teacher

in drawing, designing, etc., and a kindergarten teacher. The Executive Committee were empowered by the Board of Trustees to select and engage these teachers, and determine their salaries. Among the first applications was that of Miss Abby C. Demmon, who was then teaching in a private school in Philadelphia. The unqualified recommendations that followed her application, and her subsequent interview with your committee, left in their minds no doubt of her superior fitness for the place. Ramabai herself, with her wonderful intuitive perception of character, was at once drawn towards her. Miss Demmon was engaged at a salary of \$800 per year, which covers all expenses but her passage to and from India. She, in turn, pledged herself to work for the best interests of the school for five years. If this pledge is violated for other cause than sickness or accident, she forfeits her return passage. She is to hold herself accountable to Ramabai and the Board of Trustees for the faithful discharge of the duties assigned her by the principal of the school, and, at stated times, she is to report to the Executive Committee. It may not be amiss to record here the circumstance which led to this young girl's decision, as it gives a glimpse of a deep religious nature and a strong self-reliance. United with these she has a sweetness of manner and disposition which must win the hearts of her pupils.

While she was in great sorrow, and feeling that no sorrow was like unto hers, a friend put into her hands "The High-Caste Hindu Woman." She read it, and it stirred the very depths of her soul. She sought an interview with Ramabai, and then, taking counsel only with God and her own heart, she resolved to devote some of the best years of her life to redeeming her suffering sisters in India from a life of ignorance and shame. Neither her best friends nor Ramabai knew of her decision until after the application was made.

This brave and devoted girl sailed from New York November 17th, strengthened by the blessings of the officers of your association, and the "God-speed" of many old and

new friends. She is under the charge of Rev. Dr. Fairbanks, a missionary of forty years in India. He will kindly care for her until Ramabai meets her in Bombay.

The association is indebted to the New York Agent of the Anchor Line for a generous discount on Miss Demmon's ticket to Bombay. And from the business department of the American Board she received many acts of courtesy and kindness that rendered the preparation for her departure and long voyage less expensive and difficult.

The committee have thought it wiser to defer the selection of other teachers until Ramabai reach India, and her school is somewhat organized.

The Pundita, as principal of the school, has a salary of \$1200 per year, which covers all expenses but her passage home. She holds herself responsible to the Board of Trustees for the general management of the school, and will report to them from time to time through the Executive Committee. She will consult with the Advisory Board in India on all matters of immediate importance connected with the school. She is also pledged to give one year's notice of her intention to resign, except in case of serious illness or of circumstances beyond her control. Then she will supply a substitute subject to the approval of the Board of Trustees and Executive Committee. She will take into her school, as soon as practicable, an educated high caste Hindu woman, and prepare her to take the place of principal, should she (Ramabai) be removed by death, sickness, or other cause. One great purpose of the school will be to make the pupils self-supporting. With hands usefully employed their minds will more readily receive the moral and religious truths presented to them. The Bible will not be a forbidden study, as many fear, but the pupils will be led, not *forced*, to study it. Ramabai, in consecrating her life to the uplifting of her unfortunate sisters, became uplifted herself into the clear light of Christianity, and into that light she believes her pupils will be gradually drawn.

A careful estimate of the expenses of the school for fifty pupils convinced the committee that less than \$6000 annually would be insufficient; \$5836 of this is already pledged. The amount of these annual payments in ten years would be \$58,360, which is the foundation of the misleading statement in many of the daily papers that Ramabai had returned to India with \$50,000.

The whole amount necessary for the running expenses of the school is now assured, if the subscribers realize the importance of protecting the association against any possible loss of their yearly subscriptions.

The continued formation of circles should be urged for the purpose of making good such losses as may occur.

The subject of a school building has been duly considered. A plan of a building, based on Ramabai's suggestions, has been drawn by English architects in Bombay, who have a kindly interest in Ramabai's project, and submitted to your committee, with the proper estimates of expenses. But the committee, with the concurrence of the Trustees, decided not to enter into negotiations in regard to it until Ramabai should report from India important information necessary for judicious action. Strong appeals for the building and general funds should continue. The report of your treasurer has told you that the amount of both is only \$12,508.70. But the cheering word now comes from San Francisco that \$5000 will be added to the building fund before the close of this month. This is the result of Ramabai's work there.

Your committee feel that, in justice to Ramabai, the following brief account of her individual work should be embodied in this report.

Ramabai left India in May, 1883, and landed in England with \$3.50 in her purse, friendless, and wholly ignorant of English. She remained there nearly three years, studying English literature, the sciences, higher mathematics, and Greek, and teaching Sanscrit. She came to America

in February, 1886, a stranger, penniless, and in debt. The late Dean Rachel L. Bodley took her to her home and heart, as she had taken her cousin, Dr. Ioches. Ramabai received from her the first words of encouragement in regard to the purpose for which she left India. It was by her advice that "The High Caste Hindu Women" was written. But no publisher could be found with sufficient confidence in its financial success to be willing to take it. It was, therefore, issued privately, and Dean Bodley, with a moderate commission, had the entire charge of the book business until her death. By the death of Dean Bodley, Ramabai has lost a true and tender friend, and your association an able and interested officer. In a letter received a few weeks before her death, she wrote: "You will find me thoroughly loyal to the Central Association; it shall be my earnest desire to co-operate in the true spirit of harmonious effort."

"The High Caste Hindu Woman" is at present in the hands of the W. T. P. Association, in Chicago. It has gone through its fourth edition. Nearly 7000 copies have been sold; these have defrayed the expenses of publication, &c., and have paid \$2895 for electrotypes for the school books which Ramabai is compiling in her leisure moments. She has carefully selected her illustrations, some of which are original photographs or drawings made under her personal direction. The series of school books she is preparing comprise a primer, five reading books, a geography and natural history. They cannot be printed here on account of the Marathi type. It will be the first series of school books for girls printed in India.\*

Ramabai has dedicated every dollar of the profits of "The High Caste Hindu Woman" to the preparation of her school books—not one is taken for her own benefit, nor has she

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\* In 1882 the Government Education Commission met in Poona. Ramabai delivered an address in behalf of the 300 Arabian women who were present with their children. Dr. Hunter, president of the Commission, in replying said: "I believe if the learned lady secretary [Ramabai] would prepare girls' school books which were really suitable, they would be translated into every vernacular throughout India."



appropriated to her own use any of the proceeds of the lectures she has given for the association. She has given, for herself, during the past two years and a half, 113 lectures, from which she has received \$3320. With this sum she has discharged her indebtedness of \$2000 in England, for her own and her child's board; the remainder has supported her here, in her simple manner of living. The committee regret that insinuating question and malicious falsehoods should make advisable the statement of particulars of so personal nature.

Since June, 1887, Ramabai has given more than one hundred lectures for the association, by which 55 circles have been formed. She has obtained ten or a dozen scholarships, besides individual subscriptions and gifts. All the proceeds of this work have or will come to your treasury.

Ramabai's correspondence has been no small item in her work, averaging as it has 25 letters per week, and carried on at times in five different languages.

Thus this fragile woman of 30 years, in the midst of strange people, strange customs and habits, eating neither fish, flesh nor fowl, nor anything containing even the germ of life, but strictly observant of the laws of health, has shown a degree of mental and physical endurance and accomplished an amount of work that is marvellous. Protected only by her womanliness and strong personality, she has travelled alone from Canada to the Pacific Coast, has lectured in the larger cities and towns of nearly every state and territory in the country, studying their charitable, philanthropic and educational systems, neglecting nothing that might be helpful to her and her country. The rare scenery and vast resources of this country must be seen, not so much for her own enjoyment, as that the geographical illustrations and descriptions in her books might be made from personal observation.

Pundita Ramabai said good-bye to her Eastern friends at a public meeting in Channing Hall, the 2d of June last, and began her Western trip, lecturing and forming circles for the association. She had reached Sioux City when the death of

Dean Bodley recalled her to Philadelphia. Deep as was her grief, it was not allowed to interfere with her work. In July she reached San Francisco, which she made her headquarters, going from there through the state, presenting her cause wherever an opportunity offered. In the face of new prejudices and misconstructions, she worked on, and had the satisfaction of seeing a Pacific Coast Association formed, officered by clergymen of every denomination, prominent business men and earnest women, generous with their time or their money. This is a branch of your association which will soon report to the treasurer and secretary.

Ramabai desired to sail for India in November that she might organize her school during the cooler weather. After consultation with your committee she decided to take passage on the Oceanic, leaving on the 28th of November. You are indebted to the agent of the O. D. S. S. Co. for the same generous discount as that made by the Anchor Line. Everything was done for her comfort and pleasure by the warm-hearted friends in San Francisco, as she sailed from them in company with Dr. Ryder, a female medical graduate and a warm friend. She left in good health and spirits, though uncertain of the future. In one of her last letters she writes of that future: "You ask if I have any doubts about my reception in India. I do not know, and I will not try to guess at it. I only ask for Divine aid in strengthening me to be ready for and accept whatever may be waiting for me with cheerful mind."

The fears to which she has sometimes given expression are not shared by her Hindu friends. One has recently written in her behalf: "We Hindus are noted for toleration and charitableness, and I therefore hope that even the Orthodox Hindus will receive Pundita Ramabai as the first and greatest benefactor, when she arrives on the shores of her native land and lives among her sisters, for whose interest she has so earnestly and sincerely given up her life and all." Ramabai will soon know what reception is prepared for her.

Your committee, in closing their report, earnestly ask your sympathy and support in the grave responsibilities they have assumed, and with God's help this work shall not be a failure. Ramabai's noble life, longer or shorter, shall not be spent in vain. She shall accomplish a blessed mission here and there in uniting the men and women of this land, regardless of sect, church or creed, in the grandest missionary work ever undertaken, in freeing the men and women of her land from old degrading customs, and in drawing America and India more closely together in the bonds of Faith, Hope and Love.

Respectfully submitted.

J. W. ANDREWS,

*For the Committee.*

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Mrs. Andrews then read the following letter from Pun-dita Ramabai :—

SAN FRANCISCO, CAL., NOV. 28, 1888.

TO THE "RAMABAI ASSOCIATION."

*My Kind and Esteemed Friends :—* Today I sail from here for my native land, to take up the work which the Heavenly Father has given me to do. I feel greatly honored to have been favored by your friendship. Words are too poor to express my gratitude for the kind encouragement and help you have given me. I carry from this blessed land of yours a thousand pleasant recollections of my friends and of the happy time I have been privileged to spend here. I wish to assure you of my sincere gratitude for the noble work you have all done for me. I shall think it my great pleasure and privilege to tell of you and of your kindness to my country people when I reach home, where I hope everything will go right. Your prayers and your labor in my behalf will not be in vain.

Human life is uncertain, and my poor life may not hold out against the innumerable difficulties and opposition I shall probably have to meet. But I know this work, prayerfully begun by us, will not die. God, who has sent it to us, will in every way enable us to carry out His purposes. He knows the child-widows of Hindustan need His help. He will change the hearts of my people,

and my friends in America will, I hope, never cease to take a deep interest in, and show their sympathy for, the child-widow by their noble deeds of help and comfort for her. I rejoice and feel thankful to think that you have taken up the cause with such earnestness, and whether I am alive or dead I hope it will never be forgotten by you. You will, I am sure, strengthen and uphold it, remembering that there are millions of children in Hindustan just as dear and precious as your own, who must be saved from cruel custom, death and shame. You who are favored by God with the blessings of liberty and Christian enlightenment cannot and must not let your less favored sisters perish.

So good-bye, dear friends, God bless you and greatly reward you for your generous kindness shown to my sisters and me. With kindest regards, I remain, most sincerely yours,

RAMABAI.

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A letter received from a dear friend of Ramabai gives the last news we have of her. Mrs. Andrews then read the following extract :—

Ramabai has sailed, and the day on which she left was so gloriously beautiful that I can but believe the days have so continued and will so continue through the happy voyage. She went away in excellent health and spirits, full of courage and hope.

Only one thing was a disappointment at the last, and that was the non-appearance of Dr. Ryder.\* Through the kindness of Mr. Horsburgh, the agent for the O. and O. S. S. Line, the steamer was delayed half an hour, but no telegram came and there seemed no probability that Dr. Ryder would arrive before evening. Ramabai felt that she ought not to go without the friend who had waited so long for her; that it "would be mean" to do so. The last bell rang and we went down to her beautiful and commodious stateroom to get the luggage, when a gentleman to whom we had been introduced came up and urged her to go on to Yokohama, to be the guest of his family there and "work up" her cause in that city. She reluctantly consented, and we finally left her with the expectation that she would tarry twenty days in Japan. The steamer sailed away with that little white-robed figure waving us a farewell from the deck.

As we drove away ten minutes later, a carriage came dashing towards us, and framed in its black panels was the sweet face of

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\* Dr. Ryder, a lady physician, going to India, is a personal friend of the Pundita Ramabai and was to be her companion on the voyage.—[Ed.]

the anxiously awaited Dr. Ryder. Her train was an excursion train and had suffered several delays on the route, hence the lateness of the hour of arrival. Mr. Horsburgh had not left the dock, a message was telephoned to Meigs's wharf, a signal run up and the steamer halted as she was approaching the Golden Gate. I had the pleasure of accompanying Dr. Ryder to Meigs's wharf, where we took a small boat and "struck" for the ship. We fell in tow of a steamer going out of the Bay, which directed its course toward the Oceanic, and, scudding along in her wake, half hidden by the foam of the sea, we were almost under the bows of the great ship before anyone on board knew that we were there.

Ramabai had evidently gone to her stateroom all unconscious that anything unusual had occurred. When she did come we were close under the great black sides of the ship. The little girl clapped her hands and rushed down from the upper deck to the lower, excited as I had never seen her before.

The last I saw of her her arm was around Dr. Ryder and they were saying final "good byes" to me as my little boat pulled away from the ship toward the distant shore and we bounded back over the big waves.

## TREASURER'S REPORT.

### RECEIPTS.

Subscriptions (including several paid up for ten years) . . . . .	\$6,295 07
General Fund . . . . .	9,408 95
Building Fund . . . . .	8,099 75
Scholarships (one paid for ten years),	1,755 00
Interest . . . . .	94 67
	<hr/>
	\$25,653 44

### EXPENDITURES.

General Expenses (including fares to India and a quarter's salary to Pundita Ramabai and assistant,	\$1,560 87
Balance . . . . .	24,092 57
	<hr/>
	\$25,653 44

[In this report is included \$5000.00 already collected in California, but not in the treasurer's hands at the time of the meeting.]



# TEN TIMES ONE.

“ Look up and not down :—  
Look forward and not back :—  
Look out and not in,  
And Lend a Hand.”

## BOYS' AID CLUB, CAMBRIDGE.

WITH the new movement the club was full of spirit, and there was a fine accession of zealous, new members. The old fund came to its end in a warm suit for a boy going to Nova Scotia.

Then there came to the hand of the Visitor the first five dollars for the new aim, from a member who had not even been at any of the meetings. At the end of a week, with no formal subscription, nor any solicitation, and without a penny of her own giving, she had one hundred dollars in hand, from the members and their friends.

What was the new aim? *Hand and brain culture for boys beyond childhood; the training they needed to earn an honest living.*

It was well understood that the great number of men out of employ had deprived the class of the poor (commonly called the street boys) of their usual resources, — the household chores, errands, selling of newspapers and flowers — even the blacking of boots and shoes !

In their distress, some of them resorted to their old friend, Mr. Barry, who, in his former position, had once a week a room open for seventy of them, and was a powerful helper by his knowledge of western homes ready for them at need. The Mission no longer finds family homes except for

small urchins. Ignorant street boys are not now popular in households as inmates, it is said, and as they have no manual dexterity, as a general thing (except as shoeblacks), are not acceptable as apprentices and factory hands. It was Mr. Barry's opinion that even three months industrial instruction and discipline would fit any smart boy for a situation in which he would be self-supporting. The club had experience that in a measure confirmed this theory. They knew their little capital could do little in this direction. But it was not their way to give in. When sure of a good cause, they looked for final success.

Teachers of boy classes in Sunday schools had often asked the Visitor how it was that her classes kept together at an age when theirs were disposed to separate, — the age when they ought to study the grounds of their theological beliefs. Dry business, the contemplation of sectarian differences, rather than the formation of the best practical Christian principles, and acting them out! "Set them to work," was the best answer she could think of. Perhaps it was rather disappointing. Now would it not be a help not only to the new cause, but to teachers, if advanced Sunday-school classes of boys should be appealed to for help by a circular, and they should form clubs for active service in consequence? And why not give our enterprise definite shape and importance by proposing to the oldest organization for help to children of the destitute, to add an Industrial Department, so much needed towards their self-support? Mr. and Mrs. Barry would be sure to be enlisted heart and soul in it.

So the Visitor went into Boston as an ambassador to the President, Mr. Kidder. She had a most genial reception. He most heartily approved the circular to the boys in Sunday schools; it would be a benefit to them, he said, to have a new interest awakened in the objects of the Mission. The contributions of Sunday schools had fallen off very much, perhaps from being less needed than formerly, on account of bequests, and perhaps on account of the many charities now claiming

the interest of the young. As the May anniversary meeting was close at hand, he agreed that it was a good idea to invite W. M. V. (one of our original eight), a lawyer well known to him, to present our cause to the audience, mostly of Sunday school superintendents and teachers, and announce a Boys' Aid Subscription, started and to be conducted by a Boys' Aid Club, with one hundred dollars as the earliest contribution.

The elated messenger hastened to carry to the oldest friend of the club the hopes that she could not for a moment suppose were never to meet with success. He was out, and she was sorry not to tell him and Mrs. Barry *first*, the club news. However, she knew that Mr. Crosby was by no means indifferent to the necessities of homeless lads, or the danger of their sinking into the class that preys upon the community. He had written to the club on the subject four or five years before. They had never answered the letter, because they saw nothing to be done. His scheme required \$5000 for its first step or start, for a building, outside of Boston. He never has resigned the hope that a generous friend of the Mission (and, indeed, it has had many), would yet be impressed by its need of an extension of its home influences and advantages. May Heaven grant it may happen! It was not to our aim, but our plan, that he was strongly opposed. Our pittance, as a starting point, was to his view only an obstacle to the hope of wider means for the same end.

The club could not complain because he had shown no more interest in their plan than they in his. And our work was not inconsistent with his, as we could perceive; it was not as yet in details at all.

The Visitor was early in a front pew to listen, but heard nothing of our cause but a brief notice in a speech on a different subject, by Mr. Butler, of Beverly. Mr. Kidder, seeing her disappointment, said to her, with one of his beautiful smiles that are never to be forgotten, "But you have given us a nest-egg."

Did it prove so?

The word "*premature*" was all that reached the club to account for our failure to enlist the Children's Mission's co-op-

eration in our movement in behalf of poor boys beyond childhood. That implied future consideration, at least. Our zeal was not chilled, but fanned into a flame, and quickly the sympathy of our female friends grew warm and active in regard to a fair, so familiar a resource in our club history, and a good way of giving the ever generous people in Cambridge knowledge of any pressing call for their charitable help.

Though used to success, the club was surprised at the quantity and quality of things sent in. Beverly alone sent a budget that might have been a little fair by itself. An unlucky postponement made a confusion of date, which disappointed some intending lady purchasers; and few gentlemen, to whom complimentary tickets had gone out, lent us their countenance. But some bought up tickets, unused, and others encouraged us by gifts in money. The mass of articles left on hand were voted to our beloved friend, Mrs. Henry Paine, for a sale for the Avon Street Home for Children.

In the winter the club had a coffee party that was singularly delightful and picturesque through the presence of all ages. The tall young men with club badges danced with small sisters; younger ones led out their elder lady fripens; mothers and even grandmothers were promenading guests, with here and there, perhaps, a white-haired gentleman, or some old club friend. Some ladies looked on the charming scene from seats on a platform, or in a gallery.

The club had now a full treasury and twenty-four members, some in college, some already in active business, and the distant hope of engrafting a branch upon an old organization was too visionary for their ardent youthful spirit. They opened a school of their own. This they named the "Abbot Industrial Room," in kindly remembrance of their aged Visitor, no longer an active member.

One evening S. T., President and one of the teachers escorted her to the large hall they had hired. It was brilliantly lighted; on one side was their Gordon press and its equipment; on the opposite wall the shining tools for carpen-

try were neatly ranged. The roll was called. The boys answered to their names, and quietly each went to his own bench. Going about among them, each of the lads, as he caught her eye, gave her a courteous bow. The perfect order, the absence of all bustle and unnecessary noise, was appreciated by the guest, who had, herself, for fifty years of her life, been a teacher of boys.

And here it is necessary to recur to the time when she had written to her friend, Mr. F. H. Rindge — son of old generous friends of the club—asking him, as he was living in California, to send her, for the curiosity department of the B. A. C. Fair, a horned toad! An ancient obsidian arrow-head came instead, and with it, for the club, in token of approval of their aim, a contribution in money.

And so it was natural that, in writing to Mr. Rindge on a different occasion, the remembrance of his interest in the club should lead to a description of their work, which had so delighted her on the preceding evening. As their hall was the upper flat of a building, she may have mentioned the stairs and the amount of rent. The cheerful perseverance of the young teachers, with no light sacrifice of precious time, and of other engagements, the pleasant relation between them and their pupils, a friendship likely to be more than transient, the influence as lasting—all must have come into her letter. Among the intelligent faces she particularly noted that of a colored lad; the happy look in his bright and beautiful eyes, the adroitness of his slender dark fingers, the quick apprehension of directions which had to be repeated for half the class, are still remembered.

Mr. Harry Ellis had joined the club, and had given them the benefit of his experience in organization and modes of teaching. One night a laborer came to his house to remonstrate with him for giving countenance to an enterprise the tendency of which was to make skilled labor common and reduce wages. He declared that he was not allowed even to make an apprentice of his own son! He had been forbidden



to do so by his union, probably. Mr. Ellis did not argue. The question, "What, then, are you going to do with your boy?" was kindly asked. A discussion of ways and chances for the lad to get his living sent the man away sad. And the next day he applied for his admission to the "Abbot Industrial School"—quite full, of course!

One day there came to the old Visitor a note from her generous friend, saying that her last letter had suggested to his thoughts the offer to the city of a building to cost about \$5000, which reminded her of the long-cherished hope of Mr. Crosby for the C. M. She referred Mr. Rindge to Mr. Higginson and Mr. Dixwell for answers to queries about its desirableness and adaptation to manual or industrial education of uses. Soon a committee of four took the matter in hand, Mr. Ellis taking the place of Mr. Dixwell, who declined to serve, and our young mayor, classmate and friend of Mr. Rindge, was at once enlisted. From less to more grew the realization of our aim and hope beyond our wildest dreams. There is no room here for an account of the well-studied and digested plan and munificent endowment of the Cambridge Manual Training School. Leaving their cause in such wise and generous hands, the club, as vacation came, dismissed their boys, with the pleasant feeling that (as Mr. Rindge expressed it in a pictorial card) they had been, or had furnished, the acorn to the future widely branching oak.

None but able-bodied fellows will be considered fit to bear the drill of the three years in the Training School course. A helpful sympathy for boys when laboring under physical disadvantages, or when prostrated by illness, was no new thing in the Boys' Aid Club, so it was very natural that one of the first things thought of under the new direction of events was to obtain a free bed for boys in the Cambridge Hospital. This they secured at once, for one year, by paying \$365. As they had heard from poor applicants for admission that the new hospital, as yet not fully endowed, could not afford to admit without pay, it was to be enjoyed by such

provisionally, on assurance that any patient of the B. A. C. sending should have a ready welcome.

The number of members has risen from twenty-four to forty, and their usual coffee party will probably have Mr. Rindge among its guests, and they all will look forward to that with great pleasure. Projects of various work, wait for decision at the next club meeting, among which is the pleasant suggestion that weary, over-worked boys might be taken "camping out" in the woods or to the sea-shore to recuperate.

And here the story of the B. A. C. should properly come to a close, though stories of past kind doings come thronging to the eager pen, and might serve as suggestion to other minds in young, warm-hearted associations of the kind, so many of which are made known by **LEND A HAND.**

[*Concluded.*]

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## HELEN KELLER.

THE following note from Helen Keller, the little blind, deaf and dumb girl, will interest all our readers, even the youngest. It is addressed to a young friend to whom Helen had made a visit.

Edith, who is referred to, is another child destitute of the senses of sight and hearing and unable to speak.

"SOUTH BOSTON, OCT. 11.

"*My Dear Carrie*:—I have just been to walk in the bright sunshine with Mrs. Hopkins. We went to the Heights and sat on a bench. We saw the little birds finding something to eat. I hope you will come to see me in a very few days. I will show you all my pretty things and I will take you to school to see the little blind girls. I love them very dearly because they are my little friends. I love Edith, too. She is a sweet, dear, good little girl. She cannot see or hear or talk. I am very sorry for poor little Edith. She can spell on her fingers a little because she is so small. I am glad you can see the beautiful sky and flowers and many things. Some day I am going to the kindergarten if the sun shines brightly. I can not write any more today. I am very tired.

"With much love and many kisses

' From your darling little friend,

"HELEN KELLER."

## SILVER STAR BRIGADE.

THE S. S. B. is an enrolment of those who sign and keep the following rules :

1.—I promise, by God's help, to strive to be good and useful, and to try to spread happiness around me.

2.—I will try to help others, especially the weak, the poor, the sick and the sorrowful.

3.—I will abstain from all intoxicating liquors, from tobacco, swearing and bad words and gambling.

4.—I will be kind to animals, and try to save them from cruelty.

5.—I will strive to be loving, pure and true, in thought, word and deed.

Not less than twenty-two thousand have made these promises. A member who enlists ten members will be ranked as a lieutenant ; if the member gains twenty recruits, he will be commissioned as a captain in the Silver Star Brigade.

The badge of the S. S. B. is a silver star worn on the left breast.

All letters, lists of names, etc., should be written on one side of the paper only, and addressed

SILVER STAR BRIGADE,

6 Pacific St., South Boston, Mass.

(—*Uncle Clement in Temperance Cause.*)

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HOW THERE CAME TO BE EIGHT.

MRS. A. C. MORROW.

THERE were seven of them, maidens in their teens, who formed one of those blessed "Do-without-Bands." It was something entirely new, this pledge to "look about for opportunities to do without for Jesus' sake"; but they were earnest Christian girls, so they organized with enthusiasm. Their first doing without was in their first meeting. One of the seven, Maggie, was honest enough to say, when the question was mooted as to whether they would have a silver or bronze badge, that she ought not to afford a twenty-

five-cent one. So the others decided to choose the bronze, which was only five cents, and save the twenty cents. And they had \$1.20 to begin with.

Alice is rich. Her self-denial reached in many directions. She often went without ruching, and wore linen collars. She bought lisle-thread stockings instead of silk. She mended her old gloves, and went without a new pair. She made thirty-five-cent embroidery answer when she had been used to paying fifty.

Carrie is moderately wealthy. She never indulges in silk stockings nor high priced embroidery. She used the buttons on an old dress for a new one, bought just half the usual amount of plush for the trimmings, and did without a feather on her best hat.

Elsie never used expensive trimmings or feathers or flowers. She was a plain little body, but she did enjoy having her articles of the finest quality. So she bought an umbrella with a plain handle instead of a silver one, and a pocket book which was good and substantial, but not real alligator, and walked to school when she had used to patronize the horse cars.

Confectionery had been Mamie's extravagance. Once a week she went without her accustomed box of bon-bons, and sometimes bought plain molasses candy instead of caramels, and saved the difference.

Peanuts and pop-corn are Sadie's favorites. And as she began occasionally to "do without" these, she was surprised to know by the amount she saved, how much she had been spending.

Lottie went without tea and coffee and sugar, and her mother allowed her what she thought they cost. She enlisted the sympathy of the family, and persuaded them to go without dessert one day in the week.

All this and much more these young girls did, not without some sighs and some struggling that first month; but it is growing easier to do without for Jesus' sake.

I think their history would forever have remained unwritten but for Maggie, the youngest and poorest of them all. Her dress was plain even to poverty. Fruit was a rare luxury on their table. Ruches and embroidery and fancy trimmings were not so much as thought of. She did not drink tea or coffee. As the days wore on her heart was heavy, for there seemed absolutely no opportunity for

her to do without, even for Jesus' sake. As she looked around her plainly furnished room she could see nothing which any one would buy. Occasionally her mother had been used to give her a penny to buy a doughnut to eat with the plain bread-and-butter lunch she always carried to school. But the times seemed harder than usual, and there was no opportunity to deny herself even the cake.

A copy of their Missionary paper came to Maggie's home. Alice had given a subscription to each of the Band. The child's heart ached as she read the pitiful story of need in the homes so much poorer than her own, and going to her room she knelt and asked the Father to show her some way in which she could sacrifice something for Him. As she prayed, her pretty pet spaniel came up and licked her hand. She caught him in her arms and burst into a flood of tears. Many a time had Dr. Gaylord offered her twenty-five dollars for him, but never for a moment had she thought of parting with him. "I can not, darling, I can not," she said as she held him closer. His name was Bright, but she always called him Darling. She opened the door and sent him away. Then she lay on her face for more than an hour, and wept and struggled and prayed. Softly and sweetly came to her the words, "God so loved the world that He gave His only begotten Son." She stood up. "I suppose He loved His only Son better than I love my darling. I will do it," she said. Hurriedly she called Bright, and went away. When she came back she held five new five-dollar bills in her hand. She put them into her "Do-without-envelope" and sent them to the Band, with a brief note. She knew she could never trust herself to go and take the money. They might ask her where she got so much.

Three days went by. Maggie was strangely happy, though she missed her little playmate. The fourth day good old Dr. Gaylord called. He had wondered if it was extreme poverty that had forced the child to part with her pet. Maggie never meant to tell him her secret, but he drew it out of her in spite of her resolution. He went home grave and thoughtful. In all of his careless, generous life he had never denied himself so much as a peanut for Jesus' sake.

"Come here, Bright," he called, as he entered his gate. Gravely the dog obeyed. He was no longer the frisky, tricky creature



Dr. Gaylord had always admired. He missed his little playmate.

The next morning when Maggie answered a knock at the door there stood Bright, wriggling, and barking, and wagging his tail.

"My darling!" was all the child could say, as with happy tears she scanned the note Dr. Gaylord had fastened to his collar. It read:

"My dear child: Your strange generosity has done for me what all the sermons of all the years have failed to do. Last night on my knees I offered the remnant of an almost wasted life to God. I want to join your Band, and I want to begin the service as you did by doing without Bright. He is not happy with me. God bless the little girl that led me to Jesus."

So that "Do-without Band" came to number eight. Every month Dr. Gaylord sends his envelope, and his doing without usually amounts to more than their doing without all put together. And Maggie's Bible has a peculiar mark at Psa. cxxvi. 6. She thinks she knows what it means.

## THE KING'S DAUGHTERS.

BY ELIZABETH WHEELER ANDREW.

"Consider the lilies how they grow." It does us good to contemplate pure and beautiful things, not only because of their essential loveliness, but because they teach us lessons of trust in the love and care of our Heavenly Father. The lily grows under the beneficent influences of sunshine and shower, the freshness of morning and the quiet of evening, and one has well said that the attitude of our souls should be that of

"A lily meeting Jesus in His walk,"

humble, trustful, breathing out fragrance, and living its own true life, under His established laws of nurture and growth.

Our band of King's Daughters of the Woman's Temperance Publication Association seems, to my thought, much like the lily, in the natural way through which it found expression and has gone on increasing in depth of root and increase of numbers, and the sending

forth of holy, beautiful influences. Many letters of inquiry come to us, from time to time, concerning our history, aims and plans, and it is deemed best that we should send forth this little leaflet as a response to these, and for the help of others "like-minded with ourselves."

The beginning was very simple. A young girl who broke down her own health in caring for her dear mother through years of a fatal and most painful disease, — the mother herself having been one of the earliest and devoted Crusaders, — came, after a hospital sojourn, into the employ of the W. T. P. A., and won all our hearts by her patient and cheerful bravery and the faithfulness of her service, though fighting incessantly against pain and weakness. But even her courage and will were finally overcome by failing physical powers, and in this emergency, to help one so endeared to us all by her graces of nature and association with us in the same sacred work, the little guild of the "King's Daughters of the W. T. P. A." was formed. This consists of the women and girls in the employ of our Association at Headquarters, 161 LaSalle street, Chicago, compositors, binders, editors, proof-readers, clerks, book-keepers, besides representatives from the state and National W. C. T. U. headquarters, young ladies from the Sanitary Publishing Company in the same building, white-ribbon women who have visited us and joined the band, — notably Miss Addie Northam, superintendent of juvenile work for Illinois, who has also added others to our number as she has been working through the state, Mrs. T. B. Carse, the president of the W. T. P. A., Mrs. J. B. Hobbs and Dr. Mary Weeks Burnett of the National Temperance Hospital, Miss Willard's secretaries at Rest Cottage, and our National W. C. T. U. President herself.

We organized in May, 1887, with about fifty members, and number, at the end of the first year, seventy-three. Each one gives by the week, as she is able, no one, save herself and our faithful treasurer, knowing the amount of individual pledges handed to her. These girls, many of them receiving but small salaries, give what they can to help their little comrade in the Hospital, where her health is slowly returning under the care of her friend and physician, Dr. Burnett. This work also formed the inception of the "Providence Fund" of the National Temperance Hospital, intended for the help of self-respecting persons, who, like this young girl, would never seek aid save for special stress of misfortune or suffer-

ing, and this fund is now being established as a permanent thing, earnest friends having been raised up for its support.

The guild has taken up, beside this special labor of love, flower-mission work, correspondence with those who are "shut in" by suffering, the distribution of exchanges (many valuable newspapers coming to the Association every week), helping in various ways the Bethesda and Talcott Missions of Chicago, and always seeking to remember that every word, thought or deed must be consecrated "*In His Name*" for whose sake we are joined together. All pure graces have grown and flourished in the garden of these hearts, and the evidences are seen in many ways that bring joy to the thoughtful observer.

One outgrowth is the formation of two circles of "The King's Sons" in a Sunday school with which one of our number is connected. They bear the same motto as the King's Daughters, and pledge themselves to the careful study and memorizing of Scripture, and to work for the King as they may be able to do. Circles in other Sunday schools have also been formed, through the loving efforts of various members of our band.

A most interesting feature of the work is the formation, by one of our number, of the circle called "The Boys' Signal Legion," which consists of the young lads in the employ of the Association. Their giving is on the same principle as that of their sisters. Besides other good works, they have placed a large water-cooler in the Y. M. C. A. Arcade Court, near the entrance of a liquor saloon, where temptation lies in wait for thirsty ones every hour of the day and far into the night. Over it is this inscription:

"A CUP OF COLD WATER."

GIVEN BY THE BOYS' SIGNAL LEGION.

PLEASE HELP YOURSELF.

This fountain of healing abides safely under the shadow of the doorway of the new "Central W. C. T. U. Lunch Rooms," just

established in place of a well-known drinking resort, which has at last been forced to give way to "the things that make for peace."

A band of young girls in a suburban Sunday school, who had taken as their work the flower mission, hearing of our work for the young girl whose story I have told, have joined hands with us, and every Monday morning they send to the city, by their teacher and leader, a basket of fruit and wild-flowers, in token of sisterhood.

There is an organization of the King's Daughters among the young women in Marshall Field's, and in other great stores, I am told, whose work is principally for the flower mission; also a society connected with the Fifth Presbyterian Church, and I doubt not there are others of which I have not been able to obtain certain knowledge.

A band of the King's Daughters in Evanston consists of girls from fourteen to seventeen years old, whose first work was the making of gay scrap-books for the children in Cook County Hospital, and sending them bright Easter eggs. They have met lately and fashioned little garments, destined for the Children's Hospital on the North Side, Chicago. They send either two or four of their number one day in each week to this hospital, who take with them games and stories with which to amuse and interest the children, as those in charge assure them that this is of the greatest service and help. This circle also sends a packet of valuable newspapers to the Cook County Hospital every week, and is preparing to respond to the call for books to form a library for this institution, just issued. This may serve as a hint to others of the King's Daughters.

A happy surprise came to me not long since, in visiting a friend, when, as we sat on the veranda, two little white-robed maidens came upon the scene, wearing the purple ribbon and silver badge. When I asked them to tell me the story, it came out that my friend, their adored aunt, had formed her six little nieces into a band, calling them "Little Maids of Honor" — because of their tender age not yet assuming the dignified title of their older sisters,— and choosing the exquisite motto, "*In honor preferring one another.*" They have met with their aunt, week by week, learning lessons, as such innocent young hearts may, of helpfulness for others. They have sent contributions to the children in the hospitals, and their work is

woven together with rich and unfading memories of talks, and readings, and glimpses of the holiest things, in association with their lovely leader, who has been led to do this natural and beautiful work through the "love of Christ which constraineth us."

This is only a fragmentary sketch of what I have come to know of the work in and about Chicago. It is being done in such quiet, unobtrusive ways, that it seems to my thought like the violet which betrays itself only by its precious fragrance.

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### LOOK UP.

BY ANNA H. WAYNE.

I looked at the clouds  
And a star came through.  
It seemed to say,  
"I was watching for you."

I looked on the ground  
And the star hid away.  
And now can you guess  
What it meant to say?

"Life has sometimes a smile  
When it seems to frown,  
But to see it, my dear,  
Look up and not down."

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### REPORTS OF TEN TIMES ONE CLUBS, ETC.

BRATTLEBOROUGH, VT.

ASIDE from the clothes we sent away to be distributed, we fitted out three little children with two entire suits of clothes each. Their father died suddenly of pneumonia, the mother became insane and had to be taken to the asylum. So five little children were left destitute. The two oldest children found homes and light employment. The three little ones, almost babies, our good priest took in charge. They were almost literally without clothes. Our club clothed them very thoroughly, and then they were taken to the Orphans' Home



at Burlington. We also partially clothed some more little ones whose father deserted them.

Two little girls of the club have mite boxes into which they put all their spare pennies, and pay fines into them for slang or cross words. This money is to buy winter clothes for these last named little children.

We gave the inmates of the poor-house a Thanksgiving dinner last year and a Christmas tree—not very sumptuous, but quite satisfactory.

We have a delightful room, rent free, of which we shall soon take possession.

#### NEEDHAM, MASS.

Q. What is the name of your society?

A. The Little Helpers.

Q. Whom will you try to help?

A. Everybody that we can.

Q. What is the name of the large society of which you are a branch?

A. The Look-up Legion.

Q. What are the mottoes on your cards?

A.

Look up and not down :—  
Look forward and not back :—  
Look out and not in,  
And Lend a Hand.

Q. What is the meaning of the first motto?

A. Faith.

Q. Second?

A. Hope.

Q. Third?

A. Charity.

Q. Whom do you look up to?

A. God.

Q. Why do you look up to Him?

A. For help and strength.

*Q.* Who said a good deal about looking forward, not back?

*A.* The Apostle Paul.

*Q.* Who spent His whole life in lending a hand?

*A.* Jesus.

*Q.* If we try to do like Him, shall we be His little disciples?

*A.* Yes.

*Q.* What shall be our password then?

*A.* In His Name.

*Q.* What did He say about our helping any poor or sick or weak little ones?

*A.* He said it was the same as if we did it for Him.

*PRAYER.*

OUR Father, Who art in heaven, we ask Thee to bless us today and every day, and aid us to help each other and everybody in every way we can, so that we may grow to be a little like Jesus, Who loved little children. Amen.

*SCRIPTURE VERSES.*

BE not weary in well-doing.

Love one another.

NEEDHAM, MASS.

I do not know as this Lend a Hand part of our organization ought to be called a club, as we hold no regular meetings, only subscribing to the mottoes and pledging ourselves to aid the Legion in its general objects, especially in its mission work.

In addition to the work, we have as a band, through our leaders, inquired into several cases of destitution in the town, and repaired and distributed many comfortable garments, where they were gratefully received.

But it is by no means considered that our mission work must be, or ought to be, wholly among the poor and destitute. Any way by which we can add to the happiness and promote the welfare of others is legitimate Lend a Hand work. As an instance of this I would cite the example of a member of our club, who handed in

several copies of a young people's magazine to be given away. They were sent into a country neighborhood, where they were circulated and read with interest and pleasure. Hearing of this, the lady subscribed for the magazine for a little boy in that neighborhood, who was to circulate it among his little friends.

Our band is composed of the adult members of the "Legion," and it is hoped its membership (now twelve) may be increased, and more systematic mission work be done.

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#### PITTSFIELD, MASS.

WE have held seven meetings during the year and had four debates: one on the Tariff, one on the Government of the Town, one on a local school question, and one on Capital Punishment by Electricity.

At one meeting we listened to a talk on Alaska, and at another to the explanation of the Chemistry of Lime. The meetings have been very interesting and have had an average attendance of fifteen. The total membership is twenty-two.

We sent, a year ago, \$10.00 to the House of Mercy. This year our money is to be divided between the Young Men's Christian Association and Miss Fletcher's work among the Indians.

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#### DAVENPORT, IOWA.

ONE of the lines of work undertaken by the King's Daughters, Circle No. 1, was the formation of a club for social recreation and mutual improvement among the working girls and women of the city. On March 22, 1887, an organization was effected under the name of "The Working Woman's Lend-a-Hand Club." It is the purpose of this club to encourage an interest in every kind of woman's work and to stimulate a spirit of mutual helpfulness among all women workers, whereby experience may lend a hand to ignorance, prudence to thoughtlessness, and age to youth. Its constitution provides for auxiliary clubs of tens, to be numbered 1, 2, 3,

etc., in the order of their formation, each ten to have its own officers, and all general matters of business to be in the hands of a Board of Directors, consisting of Circle No. 1, King's Daughters, and the presidents of all auxiliary tens.

It is the intention to form such classes for mutual enjoyment and improvement as the members may desire, to provide a course of lectures on practical every-day topics, and to develop co-operative measures which shall be for the benefit not only of its own membership, but of working women in general. To do this, as well as to provide for desirable social recreation, rooms centrally located for the use of the society have been found necessary. Such rooms have been leased in Ryan's Block, and, in order to carry out the purposes above mentioned, they must be furnished and maintained. While the girls are anxious to help themselves so far as circumstances will admit, they are unable to meet the entire expense, and The King's Daughters ask for these young women the assistance of public-spirited citizens, who have so generously responded from time to time to the many demands made upon them for the benefit of young men. They also ask, and confidently expect, the cordial co-operation and assistance of women who, happy and prosperous in themselves, desire to lighten the load of those more heavily burdened.

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DR. HALE has sent at Christmas a copy of a Christmas story called "Daily Bread," as a present to every club known at the Central Registry of "Ten Times One." If, therefore, any club fails to receive a copy, it is because its secretary's name, or its other address, is not known on our registry, and we beg that such an omission may be at once corrected.

# INTELLIGENCE.

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## CONVENTION OF CHRISTIAN WORKERS IN THE UNITED STATES AND CANADA.

THE Third Annual Convention opened in Detroit, November 15, 1888, lasting six days. The subjects of this convention were well chosen and ably discussed, leaving hardly a topic of Christian work and philanthropy untouched. Representatives from the extreme East and West of our country came to take part in the meetings, and no line of sex, sect or color was drawn. The wide liberty of this convention might well be copied by many conferences. A deep, earnest feeling marked the proceedings of each day, and however widely the speakers may have differed in their views (and there was a wide difference of opinion many times, ably supported on both sides), no delegate could feel otherwise than animated to renewed work in the Master's service. Once a year is none too often to hold such conventions.

It is impossible to give extracts from the many papers which were read in our limited space. We have in this issue, however, given an extract from the admirable report of the Secretary, Rev. John C. Collins of New Haven, and have the promise of articles for the ensuing year from some of the speakers. A full report of these articles will be given in the Proceedings of the Convention, to be published at once. Such a report LEND A HAND had occasion to refer to last year as of the utmost value to all workers in this field, and the



writer can confidently recommend the report of this year's convention. It will contain papers of such workers as Mrs. J. K. Barney, on Police Matrons; Rev. A. T. Pierson, D. D., Philadelphia; Mr. Crittenton of the Florence Night Mission, New York; Rev. R. A. Torrey, president of the convention, of Minneapolis; Miss Grace H. Dodge of New York; Anthony Comstock of New York; Mr. Walter T. Mills, editor of the Statesman, Chicago; Hon. W. H. Howland of Toronto and Rev. J. C. Collins of New Haven.

These books may be ordered of Miss A. S. Robins, Manager Bureau of Supplies, Committee of Christian Workers, New Haven, Conn. Price, \$1.00 each.

## ASSOCIATION FOR THE ADVANCEMENT OF WOMEN.

### SIXTEENTH ANNUAL CONGRESS.

DETROIT was favored this year by two rather remarkable conventions in one week; namely, the Convention of Christian Workers and the Women's Congress. An account of the first will be found elsewhere in this magazine. The latter lasted three days, and the church in which the meetings were held was filled to overflowing each session.

Mrs. Julia Ward Howe presided and read the last paper of the convention, which was enthusiastically received. Papers were given by Miss Willard, Rev. Ida C. Hultin, Mrs. Annie Jenness Miller, Miss Ella C. Lapham, Miss Lillian Whiting and many others on topics of great interest. Reforms and methods of progress were ably discussed.

The Detroit Woman's Club welcomed and entertained the delegates most hospitably.

Detroit is actively engaged in works of charity and reform. The people so engaged with true Western liberality

were ready to receive and digest any words of wisdom or experience which came from the speakers.

A movement to make some changes in the Associated Charities of Detroit was aided by delegates interested in that branch of reform; and later news report an important meeting held since the congress tending toward a radical change in their system.

The women of the congress, as well as those of Detroit, have every reason to be satisfied with such a convention.

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### THE BROOKLINE UNION.

THIS is the name of a structure intended to shelter certain existing organizations, and to enlarge and facilitate their operations. In 1885 Mrs. Charles H. Stearns of Brookline, Mass., gave a lot of land at the corner of Walnut and High Streets, containing about six thousand square feet, as a site for the edifice. Her generous example stimulated others to subscribe to the enterprise, and on October 9, 1886, fifteen thousand dollars having been received, the construction of the building was determined upon, the "Brookline Union," meantime, having been organized and incorporated.

The amount now contributed is twenty-five thousand, two hundred and twenty-six dollars and five cents. The building is of brick with Nova Scotia stone trimmings. It is hoped that eventually a tower and other features in the original plan may be added.

For the present it was thought best to sacrifice appearance to immediate service.

And now, what are the organizations which the Brookline Union stands ready to accommodate?

1. The Woman's Christian Temperance Union.

Early in the summer of 1878 ladies connected with this association maintained a free reading-room for young men in the "Lyceum" Building, on Washington Street, where, also,

games and occasional entertainments were provided. In 1886 this resort for young men was transferred to the "Dun Edin" Building in Harvard Square. Various kinds of charitable and temperance work, among them a sewing-school (which sometimes numbers one hundred and fifty pupils) and a cooking-school, were also carried on there. This room was also used in summer by the "Flower Mission," and second-hand clothing was received here for the poor.

2. "The Friendly Union" also gladly welcomes better accommodations for its work under its hospitable roof. This organization dates from the year 1887, and is composed of ladies from various parishes who unite in carrying on charitable work in Brookline. In pursuance of their plans, visitors have been assigned to different needy households, with the purpose of helping them to make their purchases more economically, and of giving counsel and aid in cases of exigency. The new building has a commodious hall, which can be let as occasion requires; a coffee-room also; and it is hoped that in due time it will be provided with a gymnasium.

On Saturday afternoon, November 10th, the building was dedicated.

Choice music \* was interspersed during the exercises, which were well attended in spite of a pouring rain.

Rev. H. N. Brown, pastor of the First Parish, offered an appropriate prayer.

Hon. Edward I. Thomas, president of the Brookline Union, recounted the early steps of the enterprise, so largely due to the forecast and energy of a wide-hearted woman. Following the undertaking down to the present hour, he appealed to the community to be zealous in carrying out the beneficent intentions of its projectors.

Mr. Edward Atkinson commended the admirable construction of the building, as having some title to the often misused designation of "fire-proof." No cranny for a mouse-

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\* By Mr. Heard and the choir of the Church of Our Savior at Longwood.

nest could he anywhere discern, nor did he know whither in that building an incendiary rat could drag aught that is combustible. He ended with saying that to help forward the completion of the building he would cheerfully give lessons at one dollar each to such as may be curious to watch the results of his new and startlingly economical cooking apparatus.

He was followed by Hon. Robert Treat Paine, who gave an interesting description of the beginning and progress of the "Wells Memorial of Boston," designed worthily to keep green and fragrant the memory of that noble-hearted philanthropist, the late Rev. Dr. E. M. P. Wells. The institution now has a membership of seventeen hundred. It is doing much to encourage men to believe that Providence is on their side, and that they need not despair, but may hope continually to reach a higher degree of comfort and enlightenment.

Rev. L. K. Storrs, rector of St. Paul's, enlarged upon the work of the "Brookline Friendly Union." It began, he said, upon an invitation from ladies of the Unitarian Society to those in other parishes to meet and consider how they could carry on charitable work together.

After due consultation sub-committees were chosen to furnish coal in winter at summer prices, to devise a system of district nursing and to plan summer rides. A committee on boys' and girls' clubs had been also chosen, and are doing good work. The committee on tenement houses has already two buildings under its supervision. With this organization there is also a successful sewing-school.\*

Mr. J. B. Hand (selectman), on behalf of the town, warmly thanked the ladies who had planned this good work. He felt that in offering to young and friendless strangers the opportunities which the Brookline Union contemplates an influence may be exerted beyond our capacity to measure.

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\* It now appears that an "Intelligence Office" is to be opened by the Friendly Union.

Mr. W. H. Baldwin, the ever-welcome president of the "Young Men's Christian Union," was on his own ground in enlarging upon the advantages of such an establishment; he felt, however, that a fee, however slender, had best be exacted for its privileges, since thus the young men would be more self-respecting and have a closer sense of proprietorship.

Rev. Dr. J. H. Twombly, pastor of the Methodist Church, read a statement relative to the organization and condition of the Woman's Christian Temperance Union.

Rev. Reuben Thomas, speaking for the coffee-room, humorously suggested that even coffee might have its risks, and dwelt upon the dangers that lurk in what we eat and in what we drink, sometimes even in the water. He hoped that through lectures, and in other ways, the working people might learn how, more and more, to be *thorough* in all they do.

Rev. Willard H. Hinkley, pastor of the New Jerusalem Church, commended the proposed gymnasium, and said that about two thousand dollars would be required to fully equip it.

Rev. Reginald H. Howe, rector of the Church of Our Savior at Longwood, added his earnest and emphatic approval of the Brookline Union as fraught with great capacities of usefulness for the young men of the town, who, he trusted, were coming more and more to a higher conception of their duties and their privileges.

Thus ended the dedication, but not the work, of the "Brookline Union."

## REPORTS OF CHARITABLE ORGANIZATIONS.

BOSTON.—*Provident Association*. Thirty-seventh Annual Report. *President*, Hon. Charles R. Codman; *Secretary*, William Hedge. The object of the association is to relieve the suffering of poverty without creating paupers. Current expenses, \$21,106.65; balance on hand, \$——.



BOSTON.—*Murdock Free Surgical Hospital*. Annual Report. *Superintendent*, Albert L. Murdock. The hospital supplies free treatment and a home to women who need surgical aid. No treasurer's report.

BOSTON.—*Associated Charities*. Ninth Annual Report. *President*, Robert Treat Paine; *Secretary*, George A. Goddard. The object is to prevent pauperism by aiding the poor to help themselves, by creating self-respect, and to furnish a friend instead of alms. Current expenses, \$15,509.06.

DETROIT, MICH.—*Woman's Christian Association*. Fifth Annual Report. *Secretary*, Mrs. S. B. Stevens. The association is one of a large sisterhood bearing the same name, which seeks to help young women by mental, moral and religious teachings, and to extend a welcome to such as come strangers to a great city. Current expenses, \$195.30; balance on hand, \$40.00.

DETROIT, MICH.—*Working Woman's Home Association*. Eleventh Annual Report. *President*, Mrs. J. K. Burnham; *Secretary*, Mrs. Belle W. Reynolds. "The home is open to young girls and women from every avenue of labor without homes." The aim is "to help those who are trying to help themselves." Current expenses, \$3,136.42; balance on hand, \$23.58.

NEW YORK.—*Welcome Lodging House*. Third Annual Report. *Managers*, Mrs. W. J. Demorest, Miss M. M. McBryde. This is a self-supporting institution, open to all women not intoxicated for a small sum, and free to small children. Current expenses, \$4,760.30; balance on hand, \$75.29.

#### MASSACHUSETTS INDIAN ASSOCIATION.

THE Association held its annual meeting in Boston, Dec. 12, 1888, Mrs. Bullard presiding. Rev. Phillips Brooks opened the meeting with prayer, and the Treasurer's report followed, which showed a balance of \$22.31 on hand.

Miss Dewey, the Secretary, spoke in her report, which we hope to give later more in detail, of the Omaha Mission, which has been the chief seat of the labors of this branch of Indian work. The association has been greatly hampered by poverty and the uncertainty of its contributions. Dr. and Mrs. Hensel, who have the charge of this mission, are people who can actually do the work "next at hand" whatever it may be. They are wise, too, in their dealings with the Indians. When they give tables, chairs, etc., to the Indians they receive a pledge that the articles shall be used as white people use them, and improving civilization is shown in the case of a man whose ambition led him to ask for knives and forks.

A hospital, supported by contributions from various states, is now doing excellent work. A good report of Sunday services, held out of doors in summer and in different houses in winter, was given. One Sunday a great-grandmother walked three miles to attend service. A building to be used both as a school and for religious purposes is greatly needed, and the Indians themselves are glad to give of their little for this purpose. One rainy Sunday the collection amounted to \$4.50. Miss Dewey also read a letter from Dr. Hensel of interest.

After the election of officers and business meeting, Mrs. Quinton of the National Indian Association made an address. She spoke of the great improvement made by the Indians both in dress and in civilization. They have almost nothing to start with. The National Association hopes to lend Dr. Hensel \$50.00 to buy seed potatoes for the Indians to plant. Dr. Hensel thinks that sheep could be raised with profit, but he estimates \$1000 as necessary to start the experiment. So in earnest is he that if the money is not raised by friends, he wishes to mortgage a small farm which he owns in the West. He believes thoroughly in teaching the Indians all the industries, and the following sentence from a letter shows how deeply interested he is: "I am perfectly infatuated with this work."

There is no standard of fitness in the selection of teachers for the Government schools, and that was a matter that Mrs. Quinton begged the ladies to look to and use their influence that the President, who has this power really in his own hands, should be prevailed upon to send suitable people to teach the Indians.

The matter of "land in severalty" is going on well in seven of the Reservations. In twenty-seven, permission has been given for the division of land. But even here there is opportunity for the Indian to be cheated and receive poor land.

Mrs. Quinton stated that Massachusetts had a larger share in the work of "Federal Courts" than any other state. Of the sixty or seventy bills proposed, twenty-five have been granted, but no one of them has been of immediate benefit to the Indian alone, while many have been favorable to the white man.

There are still sixty tribes or separated parts of tribes without missions, and Mrs. Quinton made a powerful appeal to the women present that they should not be forgotten.

Mr. Given, of the Kiowa Reservation, in the Indian Territory, and who is now a theological student, spoke touchingly in behalf of his people, who need help and teaching to enable them to become useful and good men and women.

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## ENGLISH NOTES.

CHELSEA PREVENTIVE AND RESCUE HOME. — During the past year a helping hand has, by means of this institution, been stretched out to a considerable number of young women. Of 159 cases in which assistance was rendered, 65 were preventive cases, in which girls, from fourteen to twenty years of age, for the most part without money or friends, were cared for in very critical circumstances. Forty of the young women who have been thus protected are now doing fairly

well in situations, as also are over thirty of ninety-four rescue cases received into the Home. Communications respecting the work should be addressed to Mrs. J. Lawson Forster, 12, Carlyle-square, S. W.

PRISON WORK. — No work can be more Christian than to wait at the prison gates in order to divert the criminal stream into another and wholesome channel. This good work, in which the St. Giles Mission and Mrs. Meredith's Mission to Women are prominent agencies, is not in vain. There is a manifest diminution in the returns of criminals to prison. In 1878 the average number of prisoners was 21,000. For the year ending March last the number was reduced to 14,500. Female prisoners show a still more gratifying rate of decrease, and these are specially the objects of Christian effort. It is true these returns are not exclusively for Metropolitan prisons, but the decrease is in the scenes where the Prison Missions are at work, and no efforts are better entitled to prayer and support.

## NEW BOOKS.

LIVES OF TWELVE GOOD MEN. John William Burgon. London: J. Murray.

REPORT OF THE INTERNATIONAL COUNCIL OF WOMEN; ASSEMBLED BY THE NATIONAL WOMEN'S SUFFRAGE ASSOCIATION, AT WASHINGTON, D. C., 1888. R. H. Darby (pr).

CRIME AND ITS CAUSES AND REMEDY. L. Gordon Rylands. London: T. F. Unwin.

CAPITAL AND WAGES. Francis Minton. London: Kegan, Paul, Trench & Co.

A MEMOIR OF THE LIFE OF JOHN TULLOCH. Mrs. Margaret Oliphant. Edinburgh: W. Blackwood & Sons.

LE JOUEUR. Count Leon Tolstoi. Paris: A. Dupret.

QUELLE EST MA VIE? Count Leon Tolstoi. Paris: A la Librairie Illustree.

# PUBLISHER'S DEPARTMENT.

## LEND A HAND MONTHLY,

A Record of Progress and Journal of Good Citizenship.

EDWARD E. HALE, D. D. . . . . Editor.

JOHN STILMAN SMITH . . . . . Manager.

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MONTHLY.

A Record of Progress and Journal of Good Citizenship.

EDWARD EVERETT HALE, D. D.,  
EDITOR.

Vol. IV.

FEBRUARY, 1889.

No. 2.

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# LEND A HAND.

## VOLUME IV.

### A Record of Progress and Journal of Good Citizenship.

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WITH the Fourth Volume of LEND A HAND, the Massachusetts Society for Promoting Good Citizenship assumes a share in the duty of conducting it. The series of papers bearing on government in its relations with poverty, crime and disease will be under the oversight of members of this society.

CHARITY ORGANIZATION, in all its details, and every effort for organized philanthropy will be considered here, and we make every effort to present the best statements of important results obtained by workmen in such lines.

A department of the journal is reserved for the clubs which educate young people for public spirit, under the various forms of the TEN TIMES ONE organization.

LEND A HAND is the organ of the RAMABAI ASSOCIATION for the education of women in India, and of many of the Indian associations instituted for the benefit of our own native tribes. It has the co-operation of the WOMEN'S CHRISTIAN TEMPERANCE UNION and of the CATHOLIC TOTAL ABSTINENCE SOCIETY.

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The effort of the Editor is to present the subjects with which the magazine deals in a form so attractive that they may engage the attention of all. We do not affect to conduct a magazine devoted simply to Literature. But it is our duty to present the topics we handle in such form that every one shall be glad to read what we publish. We are proud to enroll some of the most distinguished writers among our contributors, and they have the great advantage of always having something to say.

Our abstract of the reports of the leading societies for reform and charity is in a form convenient for reference.

The following ladies and gentlemen among many experienced workers in public charity have contributed to volume III. or will write for volume IV.

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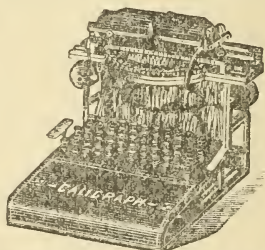
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## EMIGRATION OF PAUPERS.

THE practical difficulty in our legislation on social subjects comes from the constant flux and reflux of our population. One set of people, trained in one way, make a system which works so well, that another set of people, trained in other ways, come to us to enjoy its results. The system proves not made as they would have made it, which is natural enough. For they have not made any such system where they were born, nor has any one else made it for them.

So is it that, while Mr. Carlyle and other people, who are bemoaning the unfortunate conditions of the Old World, cry out that "Emigration is the panacea for all evils," the administrators of the New World are not sure to find that it is a panacea which works without a certain occasional bitterness. They would be fools if they did not accept it, bitterness or no. But it is impossible to ask an emigrant commissioner in New York, overseeing the disposal of a shipload of people sick with typhus fever, to look on the process with the same serene satisfaction with which the steward of a Scotch or English estate looks on the clearance he has made of as many paupers whom he did not know how to care for at home.

The nation begins to look with an intelligent curiosity on



the problems which are thus suggested, as the more careful students of social order have looked on them for a generation past. Congress has ordered a commission of enquiry, from which we begin to receive valuable information.

It is interesting to note that the questions thus turning up, between nation and nation, are closely akin to those between state and state,—which have been familiar in State administration,—and to those which, since the days of Queen Elizabeth, have been passing back and forth between parish and parish, or, as we say in New England, between town and town.

The justly celebrated poor-laws of Elizabeth made each parish responsible, to a certain extent, for the food and shelter—for the life, so to speak—of every person who belonged to that parish. Lamartine said, in the midst of the fierce agonies of his little reign, that, had there been any such system in France, France would have been spared the horrors of all her revolutions; perhaps, indeed, she would have been spared the revolutions. The principle is simple, and approves itself to human tenderness and Christian morals. But, of course, just so soon as there is any easy communication between hamlet and hamlet the question comes up, “Who belongs in Old Sarum?” and “Who belongs in Grampound?” If the table served in the alms-house in Grampound is better than that in Old Sarum, or if only one man sleeps in one bed in the Grampound alms-house, and six men in one bed in the Sarum poor-house, what is to prevent the dissatisfied pauper in Sarum from finding his way to Grampound? Nay, will not a skilful public officer in Sarum prepare a golden bridge for his passage; will he not give him a pair of stout shoes and as many crowns in his pocket as will help him there; will he not send him off with his blessing, and then “thank God he is rid of a knave?” Of course he will, and it is to meet such very natural arrangements that the “Laws of Settlement” of England have been passed; and the similar “Laws of Settlement” which are on our statute books. In the several states

they differ, but the object of all is the same: to define with precision the persons for whom each parish or town is to care, under the general theory, that, for each person born in the state, there is a place or "settlement" somewhere.

So definite are the provisions of these statutes in our early legislation, that in simple times you find many notices of "warnings" extended to strangers and to those who lodged them. The warning was given, so that these strangers might not become dependencies on the town where they were. A similar terror often makes the traveller in Europe uncomfortable now, when he does not know what the matter is. Half the police visits and registration of passports which amaze the American resident in Germany, spring from local legislation which provides, that, in case of accident, he shall not become a charge upon the municipality in whose domains he has fixed his abode.

Mr. Longfellow's poem of "Evangeline" has surrounded the wretched tale of the expatriation of the Acadians with a glamor of romance. And it is, therefore, pathetic to observe, that, for a generation, the poor people themselves, appeared to the magistrates of New England, simply as a body of several thousand persons who had no "settlement." Who should take care of these poor old men and women, ignorant of the English language, homeless and half-naked, who had been torn from their homes by the ambition of two rival crowns in Europe? Clearly enough it was not fair that the particular town where they landed or happened to fall sick should be saddled with such care until they died. Clearly, they had no town settlement. It is in the case of these Acadians, therefore, first of all, that the New England legislation had to address itself to the new problem of a proper pauper provision for foreigners, who had no local "settlement" within the colonies where they arrived.

In later times, the several American states have been obliged, in various ways, to face this problem on a much larger scale. The arrival of foreigners who will be apt to

be paupers is measured now, not by a scale of a few hundreds, or thousands, but by a register of several hundreds of thousands in every year.

Meanwhile, between the states of the Union the same interchange goes on which originally made laws of settlement necessary. Just as Sarum might dread Grampound, Illinois may come to dread Massachusetts. Shall a bright overseer of the poor in Massachusetts give to a woman who thinks she has a cousin "at the West" a ticket for Chicago? Shall that act of his compel Illinois to take care of her in its insane hospital till she die, if she happen to become crazy? Very naturally the Illinois director of charities does not see his duty in that light, and very early, therefore, there came into being a method of getting on, which, while it is nowhere enforced by statute, meets with a certain rough success. It might be generally stated thus: The officer in charge of a pauper in any of the states makes inquiry as to the earlier history of the case involved. If he finds that, in the state where they are, "settlement" has not been gained, he will send the person in charge back to some state where it has been gained, or where he has reason to think it has been gained. The newer states, very naturally, are not apt to make such strict or stern conditions of "settlement" as the older. They want, indeed, to encourage emigration into their borders. It is, then, comparatively easy under their statutes for the new comer to gain his "settlement." If he have not gained it, there are, probably, not many ties broken when he is forcibly sent back to his old home. Under this general custom, probably nowhere enforced by statute, it will generally happen that a Massachusetts born pauper, who has not gained settlement elsewhere, will find his way back to a Massachusetts almshouse, or will have it found for him. Or, on the other hand, in the frequent case of insanity, if he has gained his "settlement" in Indiana or Illinois, these states will care for him in their hospitals. If he have not gained it, he will be returned, as clearly he should be, to a Massachusetts asylum.

We describe this detail, which is entirely familiar to the officers of charity in all our states, because it seems to describe sufficiently well the method of giving aid which must be adopted between this nation and the nations of Europe. Italy must not send insane people to be cared for in American hospitals, more than Massachusetts may send them to be cared for in the hospitals of Illinois. If she does, the mistake or the audacity will be corrected just as Illinois would correct such a bit of mal-administration. If, on the other hand, an Italian emigrant in America live here long enough to acquire "settlement,"—that is to say, if he has paid his taxes here for a fixed period, and done the other duty of a citizen,—nobody will want to send him back to a home which he had the good sense to leave.

Fortunately, indeed, there is little difficulty in administering the detail of the matter. Each sea-board state has already provided the official force necessary. There are but few ports in which considerable numbers of emigrants are received. It is easy to make a sufficient examination of emigrants on their arrival, and, where registration shall be necessary, a sufficient registration. And, so soon as it is well understood by official persons on the other side of the water, that their lame and blind and diseased paupers are kindly sent back to them as soon as they arrive here, they will cease to send them. It can hardly be yet said that there has been any regular custom of shipping such unfortunates. The well proved instances are rather to be taken as exceptions.

It will, probably, be desirable to have a conference at some point of the officials of different nations, were it only for a fair mutual understanding. There would, indeed, be advantages in having such conferences year after year.

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## OUT-DOOR RELIEF.

EDITOR LEND A HAND :

HAVING read with considerable interest in *LEND A HAND* for August the paper on "Out-door Relief in Brooklyn," I would like to say a few words as to the "blunders," so "easily

recognized in Brooklyn," in a late report of a Committee of the Boston overseers of the Poor.

The writer of the paper speaks very strongly as to the reliability of Messrs. Low, Ropes, Hynes and others seen by the committee, and then endeavors to show that statements which were actually made by these gentlemen are "blunders." Commissioner Hynes is authority for the statement that "the pauper class of Brooklyn is comparatively small," and the reasons given by him to the Boston committee why it should be so seemed conclusive. To prove this statement a "blunder," the writer of the paper takes the statistics of the years when (according to Mr. Low) "men came from the country every autumn to live at the expense of the city during the winter, because the city was offering a premium to the idle to come there and live in idleness. Moreover, many who lived in New York availed themselves of such easy opportunity to be fed by Brooklyn."

Is it fair to estimate the pauper class of Brooklyn from such a condition of things?

The paper then goes on to say that "*today* the pauper class of Brooklyn is comparatively small," this effect having been "brought about by the abolition of public out-door relief."

Comparison of such figures as we have at hand would seem to show, at least as compared with Boston, that both Mr. Hynes and Mr. White may be mistaken. Last year the Boston overseers aided 3208 families; the "Society for Improving the Condition of the Poor" in Brooklyn, which as a rule does not aid cases in receipt of relief from any other society, aided 11,739 families. The population of Boston is about half that of Brooklyn.

In the paper we read as follows:—

"The children transferred from public institutions (and *not* from 'homes which have been broken up,' as the report alleges) to private institutions," etc.

Ex-Mayor Low stated to the Boston committee that 300 were transferred from public institutions, and that of the bal-



ance (in 1883, 1492 were on expense) many were put into private institutions as a charge to the county, without even the formality of an application to the commissioners.

It is claimed that "since public out-door relief was abolished, the proportion to population of dependent children thrown on the public for support *has diminished*."

Let us see: In 1877, the year before the change, the number of dependent children was 874; population is given as 518,000; per cent. 0.16.

In 1883 the number of dependent children was 1492; population, say 650,000; per cent. 0.23. Apparently "the proportion" *increased* during that period. Other conditions being equal, an estimate on the basis of population would be a fair one, but, judging from our experience in Boston in the years referred to, other conditions were not equal.

In 1877 the country was just beginning to recover from the effects of the panic of 1873-'74, which had so paralyzed various kinds of business that many men, usually self-supporting, had been thrown out of work, and after using up their savings had been obliged to call for relief. In 1877-'78 (from May 1 to April 30) the Boston overseers aided 5891 families. Improvement in business continued, and as a consequence the number requiring aid decreased from year to year, so that in 1883-'84 but 4075 families were aided. This number has been considerably reduced since, but that fact need not be considered at this time.

It appears then that while the number of dependent children was increasing in Brooklyn a little faster than the population would account for, the dependent families in charge of the Boston overseers *decreased* 30 per cent., the increase of population being more than balanced by the improvement of the times, an improvement which seems to have been entirely lost to Brooklyn.

It is interesting to note in the paper the gradual change in the writer's views as to the connection between the stoppage of out-door relief and the care of dependent children. He

says: "The committee labor assiduously to connect the stoppage of public out-door relief in Brooklyn with the care of dependent children in private institutions." Later on, the *possibility* of such a connection is acknowledged as follows: "If any connection exists, as it is broadly claimed by the Boston overseers to exist," etc. But the doubt rapidly disappears and the connection is fully acknowledged in the following:—

"Again, on page 16, the report reads: 'Here (in New York City) the "Children's Law" has added much more largely than in Brooklyn to the burdens which the city has to bear.' Now as the system of out-door relief has undergone no change in New York City, here is fresh testimony that its *discontinuance in Brooklyn has worked for ambition, thrift and self-support among the poor.*" Had the writer of the above made a less "superficial" examination of his subject he would hardly have made such a claim.

Reports of the New York State Board of Charities set forth very clearly the reasons why "the 'Children's Law' has added much more largely than in Brooklyn to the burdens which the city has to bear."

It is claimed that an item in the Boston committee's report "must be meant to convey to the reader that the bureau of charities desires funds for out-door relief." There is no ground for this claim, as the committee stated clearly what the funds were wanted for. See page 14.

Let us consider a moment the claim that "Brooklyn stopped the increase of pauperism and reversed the tendency in that direction when it abolished public out-door relief." When public out-door relief was stopped the number of individuals on the public out-door relief roll was said to be 46,000. This would represent about 15,000 families.

In 1887 the "Society for Improving the Condition of the Poor" report having aided 11,739 families. Compare this with Boston's record under a system of public out-door relief:

In 1876-'77 the Boston overseers aided 6913 families; in 1887-'88, 3208 families.

If, as is claimed, the Brooklyn system "has worked for ambition, thrift and self-support among the poor," how much more strongly can the claim be made for the Boston system!

The paper says: "The whole report assumes that weekly or monthly doles, public or private, if given to decent people, are an *end* in charity." Not an *end*, Brother White, but one *means* to an end.

Accepting the conclusions of the Brooklyn gentlemen that the abolition of public out-door relief was a necessity, under the circumstances existing there, the Boston committee could not accept their conclusion that it must necessarily prove a failure everywhere else. As well claim that our system of popular government is all wrong, because under it bad men often get into positions of power and trust.

The committee were aware that their examination was, to a certain extent, "superficial."

Had time permitted, they would have visited the homes of some of the families aided, to ascertain how widows with large families of young children, and old people past gainful labor, managed to live. They would also have inquired more particularly as to the antecedents of the dependent children.

The object of the report was not, as Mr. White seems to think, to criticise or advise Brooklyn, but to give the Boston overseers such information as might assist them in deciding as to the expediency of changing their mode of giving relief.

BENJAMIN PETTEE,

*Secretary Overseers of Poor, Boston.*

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## INGA JANSEN.

BY E. B. GURTON.

"LET us then go to the new land, my Inga, where work is easy and the wages are good. Will you be my wife very soon and go with me, Inga?"

Pale, plain Inga looked up into the handsome face of her lover, and put her hand into the strong one held out to her.

"Yes, Andrea, I will go with you to the new land where the crops grow without sowing or tending, and where we shall be even as good as our king here," she said.

"That is my own Inga," said Andrea, kissing her tenderly. "Life will be a joy to us both in the new land, and my parents will grow kind to you when they see how we prosper, and how you make me happy. They will not be near to trouble you, sweetheart, and we shall have each other though we are far from our friends. You shall never be sorry, Inga."

"I shall never be sorry, Andrea, for you are the only friend I have. Having you, I have all my world. I would so gladly be a daughter to your mother, Andrea, but she will not have me. I am poor and very homely in my ways, I am not beautiful, and I have no friends. Your mother is right, Andrea, you ought to do better. You ought to marry a rich and lovely girl, whose friends could be of service to you. You are a farmer's son, and your father is well-to-do. They have a right to expect more from you. But I wish they could love me a little, Andrea!"

"That will come when they see how happy you make me, dear, and how well-ordered our home is. And we shall grow rich fast in the free America, my Inga, where wheatlands may be had for the asking, and where all men are brothers."

There was much to be done before they sailed. There was their outfit to prepare, the marriage-feast to make ready, and then the marriage itself to celebrate, so it was a full month from the time of this decision before they were ready to start.

The voyage was long and hard to bear, for it was rough weather and the steerage was crowded, but they landed safely at Boston on a bright morning, and were too glad to be on land to feel, at first, the strangeness and loneliness of a foreign country. That came, however, when they tried to find a place to live in for awhile, till Andrea should find the work

he wanted. Unable to speak a word of English, confused by the unintelligible speech of those about him, hustled by the busy crowd, and with all his preconceived ideas of America overturned in a moment, Andrea was as helpless as Inga, and far more anxious, for she had a perfect faith in his power to take care of them both, while he knew, for the first time, how little he could do in this strange land.

At last a man came to them, and great was their delight when he spoke to them in their own language, and offered to show them a boarding-house. They followed him at once, and settled down to wait for the work that was sure to come. It did come in time, though Andrea was bitterly disappointed to find that he must work ten hours to earn a dollar and a quarter. His great expectations had all returned as soon as a friendly hand had been held out to him, and he had expected, in a vague way, to lay by a large sum every week. Instead, it took nearly all his pay to support Inga and himself, for they must board until they could make themselves understood in English.

At the end of six months they had learned much, and they took two rooms in a tenement-house, so that they might lay by money to take them to the West, "where land can be had for the asking."

Before this money amounted to enough to start them in the West, however, their baby came, and Inga's long and serious illness used all the savings. Still they were happy in their little home, though both worked hard, and found life in America not at all what they expected.

The baby grew and thrived, and once more they had saved nearly enough to take them West, when Inga was seized with pneumonia, and a dangerous illness again used all their money. A neighbor came in to take care of her and the baby, look after the house and the meals, and make Andrea comfortable. She was not an evil-disposed girl, but she was very pretty and fond of admiration, young, strong and efficient, and it was not long before Andrea began to compare



her with poor Inga, who, never beautiful or strong, had grown haggard and could not work as she had done before the baby came.

Inga felt a change but did not know what caused it. An instinct made her begin to work again before she was really able, that Emma might not be needed, but the work was poorly done, and Andrea was not comfortable. He began to stay out all the evening, and came home noisy and rough, till at last he was brought home by two comrades, too drunk to help himself, and all next day he was surly and avoided Inga, who, weak and helpless, did not know how to meet this new sorrow.

As time went on things grew worse and worse till at last, in despair, Inga wrote to her mother-in-law how Andrea drank and spent all the money, so that now they owed rent, and would be turned out of the house if it were not soon paid.

Old Mr. Jansen answered her letter, and said that all was her fault, and they had known just how it would be when Andrea married her. They would do nothing for her or a drunken son, but Inga might send the baby to them by Lena Iversen, who was going to sail for home before long. They would care for the boy and try to bring him up to be a credit to them.

Poor Inga was broken-hearted now. Only the day before, Andrea, in the ugly temper left by a drunken spree, had told her that she was no wife for a man like him, and cost more than she was worth; that he should be far better off without her, and that he was going away to California with another man, and she might get along as she could. He had left her then and had not come back. All night she had sat waiting to help him to bed if he should be too drunk to help himself, but he did not come. In the morning a neighbor told her that Andrea and his comrade had been seen to go on board a western train, and had said that they were going to California. Inga fed and washed her boy, and then cleared up the room. The boy cried and she soothed him till he fell

asleep. Then she tried to think what she must do. Andrea, her husband, had left her, but she could not die. The pretty Emma came in to condole with her, but she did not respond to her, and Emma soon wearied of her efforts, and left her alone. There was only a hod of coal, and Inga had fifty cents only. Andrea had left her no money, no provisions, and something must be done. The boy woke and cried, and this roused Inga. She took him up, fed him, and then packed his few clothes and took him to Lena Iversen, who was to sail for home in four days, and consented to take little Andrea to his grandparents, who were to pay her for her trouble. She advised Inga to go out to service, as she would then have a home, food, and money; and she sent her little girl to show her the way to an intelligence office. Here Inga obtained a place as servant of all work in a small family, and went to her new home, leaving her address with Emma, in case Andrea should send to her.

Months went by and Inga drifted from one place to another, giving no satisfaction in any. She was too weak, knew too little English, and was utterly ignorant of American ways, so no one could keep her, and she was "not worth training." All ambition and hope were crushed out of her, and she lived on in the vague idea that some time Andrea would come back to her, and together they would go home to the boy.

Eight months after Andrea left her a second baby was born, but it only breathed and died, leaving Inga lonelier than before, and with even less strength to earn her living. Still she worked on for three years, until one day she met Emma, who told her that Andrea was making money fast in California, and had sent for her (Emma) to go out and be his wife, — and she was going in a few days.

"But you can't be Andrea's wife, Emma. I am his wife, I, Inga Jansen. He cannot have two wives. It is I Andrea sent for. You have made a mistake."

"Have I?" sneered Emma. "Here's his letter. You can read for yourself."

And Inga did read the words that showed her how wholly she had gone from Andrea's life ; or, rather, how wholly Andrea's life and thoughts had gone from her.

Giving back the letter without a word she turned mechanically toward the house where she now lived, thinking "It is time to pare the potatoes for dinner." All her day's duties she performed with patient faithfulness, then went to bed, and lay all night thinking what she could do.

Andrea must not sin—*her* Andrea. He must not have one wife in California and one in Boston. Emma must be able to tell him that Inga was dead, that they could be really married. Andrea must be saved from the need of sinning. He must not say that this, too, was her fault. In the morning she asked leave to go out, after writing two letters. She went to a photographer's and had a ferrotype taken, enclosed it in a letter to her boy, sealed this and put it in a letter to Andrea's mother. This letter told why she sent the letter for her boy, the last he would ever have from his mother. She was in Andrea's way, he was about to sin because she was alive, and so she would die to save him. It should not be her fault. It was all she could do for him, and she loved him. She would take the sin and leave him free.

Pinning to her dress a folded paper addressed to Emma, Inga walked along the crowded streets, mailed her letters, and at last reached a bridge, which, for the moment, had no one on it. For one long moment she stood and thought, then murmured "God forgive me," and threw herself into the water. Strong hands soon drew her to the shore, for she had been seen by many people, but it was too late. Her head had struck a rock and she was instantly killed.

The note was taken to Emma, who started for California that night, only to work her way back again. The same mail that took Inga's letter to her boy, took also one from a small Californian town, telling Jan Jansen that Andrea was dead, killed in a drunken brawl.

## THE ORIGIN OF SCIENTIFIC CHARITY IN HAMBURG.

BY REV. J. H. CROOKER.

BARON VON VOGHT AND HIS PHILOSOPHY.

It would be interesting to give a more extended account of the recent history of this institution in Hamburg, as well as some description of the various auxiliary benevolent organizations which abound in that city; but this must be put aside in order to describe more in detail one of the founders of this institution, and also to trace the wide influence of the Hamburg system upon the world at large. It has already been stated that a leading merchant of that city, Casper von Voght (1752-1839), was one of the leaders in the organization of the institution for poor-relief. The first experience in charitable work of this noble but forgotten philanthropist was gained in 1785, when he established in Hamburg a private institution for helping the unemployed poor to find work, while several soup-houses were put in operation by him. "In 1795, the merchant Von Voght, called everywhere the founder of the [Hamburg] Institution, was entreated by friends in England and Scotland to publish an 'Account of the Management of the Poor in Hamburg,' which is said to have done much good, and it has been repeatedly translated into German."\*

In the year 1801 the Emperor Francis II. called Von Voght to Vienna to reorganize the system of poor-relief of that place after the Hamburg Institution, of whose fame he had heard; and for his services at Vienna the Emperor made Von Voght a baron.† Very soon, in 1803, he was called to Berlin on a similar commission. Napoleon, in 1808, put him in charge of the charitable institutions of Paris. "In consequence of his inspection, a new description of the Hamburg

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\* Dr. Von Melle, *Die Entwicklung*, etc., p. 108.

† Brockhaus, vol. 16.

Institution was published, and it was sent to every prefect of the empire by the minister of the interior, while in 1812 Von Voght himself organized a charitable institution at Marseilles, which would have become, according to his opinion, a model for all the cities of France if the reign of Napoleon had continued longer.\* About 1815 Von Voght placed his estate at Flottbeck, near Hamburg, upon an approved agricultural basis, so that it became a normal institution for the improvement of farming throughout Northern Germany—a sort of Agricultural Experiment Station. And here he did “a lasting service as a result of the model administration of his estate in the interests of agriculture, through the introduction of newly invented machinery and a more rational and economical system of husbandry, as well as on account of the care which he bestowed upon the workers of his estate, in erecting dwellings and other conveniences for their use.”† From these facts it appears that Von Voght was a very active apostle of scientific charity, who deserves to be ranked with Howard and Pinel among the great philanthropists of modern times.

It seems that Von Voght traveled extensively for nearly two years in England and Scotland soon after the Hamburg system was started, and in these countries he made the acquaintance of many public-spirited citizens to whom he described the institution which he had helped to found. The work mentioned by Dr. Von Melle, “An Account of the Institution at Hamburg for the Employment and Support of the Poor,” was printed in 1796 at London, and widely circulated. It is a pamphlet of only twenty-four pages, but it states the philosophy of poor-relief in such a masterly manner that there is hardly a line that needs revision, while many a single page is more valuable than many a treatise by more recent writers. A work which contains more of the *wisdom*

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\* Dr. Von Melle, *Die Entwicklung*, etc., p. 109.

† Dr. Carl Petersen, *Letter* of Aug. 3, 1888.



of charity would be hard to find. It might well be called the *Gospel of Scientific Poor-relief*.

Quotations from it have already been given which illustrate its great value, but there are others which cannot well be omitted. Nothing better than this was ever written: "Pity prompts to relieve obvious distresses, and the sharpness of want urges men to its antidote, labor. In repairing, however, those evils, which society did not or could not prevent, it ought to be careful not to counteract the wise purposes of nature, *but give the poor a fair chance to work for themselves. The present distress must be relieved, the sick and the aged cared for; but the children must be instructed; and labor, not alms, offered to those who have some ability to work, however small that ability may be.*"

The evils of indiscriminate alms-giving were never better stated than in this paragraph: "Unthinking pity has rashly stopped that natural course of things, by which want leads to labor, labor to comfort, the knowledge of comfort to industry, and to all those virtues by which the toiling multitude so incalculably add to the strength and happiness of a country; and while it neglects that respectable poverty which shrinks from public sight, it encourages by profuse and indiscriminate charities all those abominable arts which make beggary a better trade than can be found in a work-shop." Again he says: "Mismanagement has employed charities as a reward to sloth, idleness, impudence and untruth; and has reared new generations of poor wretches, brought up to a life of disgusting profligacy."

The necessity of being guided by principle rather than by mere sentimentality, and of vigorously holding to principle under all circumstances, is well put in these words: "If in a single instance indulgence is shown where, according to law, it ought not, then all is lost; abuse creeps in, and in a short time this weekly allowance becomes a pension that supersedes the necessity of working; then it becomes a matter of protection and the whole a system of corruption; *worse a thou-*

*sand times by being systematized*, than if no provision had been made, and if everything had been trusted to chance, and to the exertions of private benevolence. These premiums held out to vice must of course increase the number of the idle and the profligate; and what must be the feelings of the honest, industrious workman, who, with the honest exertion of his strength, hardly earns the bare necessities of life, when next to his door Sloth sits in undeserved ease and reaps where it has not sown. It is literally true that where no man can want, many will be idle; and that the natural course of things in ninety-nine cases out of a hundred would have forced the wretch to labor, and perhaps secure him comfort; *if pity, like an unskilful physician, had not stepped in, and by a palliative remedy prevented the cure.*"

There is much more that is equally valuable, but the line must be drawn here, else the whole pamphlet will be quoted. But how prophetic of the conclusion of penal science and the direction of public efforts is this sentence taken from the concluding paragraph: "As to our prisons, who knows not that the very place which ought to bring back the offender to industry and to virtue is the school of crimes! Who feels not for men whose only crime is poverty"—referring to imprisonment for debt—"when he sees them crowded into the same work-house with shameless profligates"—referring to the evils arising from the lack of any classification of prisoners—"and into such work-houses!"

#### ENGLISH RESULTS.

There is ample evidence that this remarkable work had a remarkable influence in Great Britain, and that it revolutionized public sentiment there upon the subject of poor-relief; while it did more than anything else to create that public opinion which led to the reform of the poor-laws in 1832, though the precise regulations of the Hamburg system were not adopted. And some of the marks of its influence may well be noticed. Malthus' work, "On Population," was

what we may call an epoch-making book, however false some of its theories may be. It treats largely of pauperism and the poor-laws, and it stirred the public mind profoundly. It was first printed in 1798, two years after Von Voght's pamphlet was published. And Malthus referred to this pamphlet in words of highest praise, calling the Hamburg Institution "the most successful of any yet established." Besides this direct reference, there is other evidence that Von Voght's ideas had made a deep impression upon Malthus.

In the same year, 1798, John Mason Good published a small work, "Dissertation; or, the Best Means of Maintaining and Employing the Poor," which had received the prize of fifty guineas offered by the "Society for the Encouragement of Arts, Manufactures, and Commerce," for the best essay on this subject. Mr. Good's "Dissertation" was widely read, and a writer in the leading English review of the day, in an unusually long and commendatory notice of it, said: "It deserves the attentive perusal of every man who is engaged in the superintendence of parochial institutions."\* Now, not only did Mr. Good repeatedly quote Von Voght and refer to him as "a very intelligent authority,"†—his "Dissertation" itself is little more than a re-statement of the ideas contained in Von Voght's "Account."

And in running through the extensive literature upon the reform of the poor-laws which was written in the generation extending from 1798 to 1830, we find everywhere similar evidence of an acquaintance with Von Voght's pamphlet and of the profound influence of the Hamburg Institution.

But more important still. So great was the impression made by this work and so high was the estimation in which it was held, that its republication was secured in 1817, by a committee chiefly composed of prominent merchants and business men of London, such as Sir Richard Wigram, Captain

\* Monthly Review, Vol. XXVII, p. 83. London: 1798.

† Dissertation, p. 28.

Woolmore, Joseph Cotton, fellow of the Royal Society, and his son, William Cotton, afterwards called by the bishop of London his "great lay-archdeacon," on account of his distinguished services for the poor. This reprint of Von Voght's pamphlet was dedicated to the Rt. Hon. George Rose, an intimate associate of the younger Pitt, long the president of the Board of Trade, and a man who was a leading advocate of a reform of the poor-laws. His writings also show the influence of the Hamburg system. And in their dedication the committee used this language: "The pamphlet contained such evidence of the benevolence and profound political wisdom of its author, and so much valuable information founded on experience, that we were satisfied we could not render a more essential benefit to society, at the present crisis, than by re-printing and circulating it." And there is no doubt but that Chalmers, in his far-famed work begun about this time among the poor of Glasgow, obtained from this source many valuable suggestions, if not also much needed inspiration.\*

#### THE RESULTS IN CONTINENTAL EUROPE.

It has already been described how Von Voght traveled up and down Europe, endeavoring to bring the charitable institutions of Vienna, Berlin, Paris and Marseilles into line with the Hamburg system. In this connection Dr. Von Melle makes the statement: "Hamburg has the satisfaction of knowing that this blessed institution, which was the first mature embodiment of the new opinions in this department, was *imitated in twenty cities of Germany while it also aroused the greatest attention in foreign countries.* . . . . Finally, the example of Hamburg was followed in different parts of Switzerland."† One of these twenty German cities was Munich, where Count Rumford, in 1790, took vigorous steps to suppress vagrancy and to give a more efficient relief

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\* See Chalmers' Articles in the *Edinburgh Review*, Vol. XXIX-261, 1818; XXXI-43, 1831; and *North British Review*, Vol. II-471.

† Die Entwicklung, etc., p. 108 et seq.

to the poor. The tramps were all arrested on New Year's morning and compelled to labor in a work-house, while the city was divided into sixteen districts, in each of which a visitor, or overseer, was appointed to work among the poor, in a manner similar to the Hamburg system; the circulars descriptive of that institution, and so widely scattered over Europe, having undoubtedly fallen into Count Rumford's hands and suggested these methods to him.\* Rumford's Essays on the care of the poor are valuable, and in their day they exercised a deep influence, yet they are little more than a diffuse re-statement of the principles put in operation at Hamburg two years before his action at Munich; and they show none of the mastery of the subject, so evident in Von Voght's pamphlet.

In 1833 a young and zealous Catholic student of Paris, Frederick Ozanam, goaded to action by the reproaches of the followers of Saint Simon constantly flung in his face, that his church really did nothing for the poor, was led to urge upon his friends that they must go to work and "do something." And in May of that year he and seven of his companions organized in a small room the "Society of St. Vincent de Paul," which has had a marvellous growth and prosperity, and which marks a new departure from the standard policy of Catholic charities, in that it labors with great tenderness and efficiency among the poor for the purpose of preventing pauperism. . . The suggestion which led to this organization came from Ozanam, who wanted something done in order to advance the interests of the church; but the method and spirit of the society came from Pere Bailly, then an old man, who, doubtless appreciating the fact that Ozanam's zeal for the church would not of itself lead to any emancipation of the poor, laid down this principle of action: "If you intend the work to be really efficacious; *if you are in earnest about serving the poor as well as yourselves*, you must not let it be a

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\* The Works of Rumford: The Public Establishment for the Poor in Bavaria, Vol. IV, p. 247 et seq. First published at London in 1796.



mere doling out of alms, bringing each your pittance of money or food; you must make it a medium of moral assistance; you must give them the *alms of good advice*.\* And so, each member of this society, having hardly a franc apiece, took a family and tried to give chiefly moral help with a view to the prevention of pauperism. Here was a principle,—a *personal supervision of the poor in order to make them self-dependent*,—totally unlike any teaching ever given by the Catholic church, which has always insisted upon the merit of alms-giving rather than the prevention of poverty. Now where did Pere Bailly obtain this principle of scientific charity? When we recall the work that Von Voght did in Paris and Marseilles and the descriptions of the Hamburg Institution which were sown broadcast over France, when Bailly, who was the editor of a Paris paper, was in his prime; and when we note the similarity of his suggestions to the teachings of Von Voght and reflect that they could not have come from any ecclesiastical source,—when we consider all these facts, may we not be reasonably sure that even the Society of Vincent de Paul is at least one of the indirect products of the Hamburg experiment?

But it may here be said that all recent writers upon the improved care of the poor find the origin of our charity organizations or Associated Charities such as exist in Boston, Philadelphia, Buffalo, Chicago and other cities, in the plan of poor-relief adopted at Elberfeld, Germany, in 1853.† While our Associated Charities are private institutions, or volunteer organizations, rather than parts of the municipal government which is the character of the systems of Hamburg and Elberfeld, yet the fundamental principles in both are the same: co-ordination of all charitable agencies under one central management to guard against the waste of funds and the neg-

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\* O'Meara, *Life and Works of Frederic Ozanam*, p. 61.

† Gurteen, in his standard "*Handbook of Charity Organizations*," makes no mention of Hamburg; and Bosauquet, in his "*History of the [London] Charity Organization Society*," sees nothing beyond Elberfeld.

lect of the deserving poor, and a personal supervision of the destitute by competent and friendly visitors, with a view to the prevention of pauperism. Now, this reference to Elberfeld as the source of our system of scientific poor-relief is universal; but the fact is that *Elberfeld borrowed from Hamburg, and the first steps were taken there, not in 1853, but in 1801*,—a fact of which there is no hint in the well-known work of Emminghaus, “Poor-relief in Europe.”

Herr Ernst, president of the city board of charities in Elberfeld, writes (Oct. 2, 1888): “The care of the poor in Elberfeld was, until 1800, chiefly under the control of the church. At that time a board of charity was founded among the citizens, independent of the church, in order to check the increasing beggary. Each of the three parishes chose two citizens, and these six constituted this civil board of charity. These divided the work among themselves, and settled all questions in common, one of the members presiding. Beggary and giving at the door were forbidden. And, instead, every citizen was made to contribute to this new organization. These contributions were collected monthly by the citizens in turn. \* \* \* \* In 1801 the number of supervisors was increased to twelve; and it was decided to separate the function of district visitation from that of supervision. The city was divided into eight precincts and each precinct into four districts. One of the twelve supervisors was put over each precinct and an overseer over each district. The overseers had to investigate and report, but they had no influence upon the disposition of cases, which was made by the board of supervisors, under the Burgomaster as president. This system remained unchanged until 1853.”

The similarity of these regulations to the Hamburg Institution is evident at first sight. But Herr Ernst goes on to say: “It is apparent from the records of this organization in 1802, that they had become acquainted with ‘*the instructive history of the Hamburg Institution for poor-relief.*’ But they considered the question how they could most easily obtain

adequate information in regard to the entire management of paupers, and *were astonished to find in the Hamburg records a circular of instruction, which they made their own with a few unimportant changes.* This circular was used to obtain an account of the condition of dependent persons. *It exists today,* and is in use, though in quite another form. This is all that is found in the old records in regard to the Hamburg Institution." But this is quite enough, for it proves the dependence of Elberfeld upon Hamburg. Those circulars descriptive of the Hamburg system, mentioned by Von Voght and by Dr. Von Melle, found their way at an early day into this city by the Rhine and there produced a plentiful harvest.

Elberfeld had placed its system of charities upon the true basis, but its workers were not sufficiently numerous, while discords arose among the members of the organization, there being no great leader at its head; so that pauperism increased and the distress in the city was great. The fundamental principle was correct, but its application and administration were neither wise nor efficient. Here again we see that whatever the machinery may be, what is most needed *are superior men, and enough of them.* In 1853 a re-organization of the system was effected, largely under the leadership of Herr von der Heydt. But the changes which were made at that time, and from which popular writers incorrectly date the origin of the system, did not amount to an abandonment of the former policy, nor even to a revolution in the old methods, but simply to a more perfect application of the original principle, adopted in 1801. Of this re-organization Herr Ernst remarks: "The new regulations provided that each overseer should have charge of only four cases at the most. For this purpose eighteen precincts were formed, each with fourteen districts, making two hundred and fifty-two overseers, or district visitors, in all." Other changes were made which simplified the machinery and obviated much harmful friction and discord. As a result, great good was accomplished; so that in a few years pauperism was reduced to

very narrow limits. But this success was reached, not by any departure from the principle borrowed from Hamburg nor by the introduction of any revolutionary policy, but by the increase in the number of overseers from 48 to 252 and by the enthusiasm infused into it and the public interest awakened for it by Herr von der Heydt.

Thus we find that the celebrated "Elberfeld System," which indeed deserves all the praise bestowed upon it, was, after all, derived from Hamburg. For this policy of placing the poor in small groups under the personal supervision of a competent overseer was an essential element of the original plan of 1788; but in first copying from Hamburg the people of Elberfeld fell below the number of overseers required, and what the experience of a half century taught them was the necessity of a more extensive subdivision than what had been made at Hamburg, which is the special contribution which Elberfeld has made to scientific charity. The original principle of supervision was kept, but Herr von der Heydt extended its application and administered it somewhat differently. And now, according to the latest reports, the demand at both Hamburg and Elberfeld is for more workers.\* At Elberfeld the number has been raised to 434, which is, in proportion to the size of the city, only a little over twice as large a force as was employed originally at Hamburg. The publicity given the work at Elberfeld has led to good results in many cities where its essential principle has been adopted; and in this way it has been the means of doing much good. But if the truth of history is to be vindicated, this approved method of poor-relief ought to be known as the "*Hamburg System*." And if the charity organization societies of London, Boston and other cities are daughters of Elberfeld, let us remember that Elberfeld herself is a daughter, and that these are grand-daughters, of Hamburg.

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\* Stadische Armen-Verwaltung, Elberfeld. Jahres-Bericht für das Rechnungs. Jahr, 1888.

## HISTORIC ANTECEDENTS.

What makes the history of the system of poor-relief organized at Hamburg in 1788 peculiarly interesting and instructive is the fact that it was a slow growth, springing directly from the intellectual life and social conditions of that city. And as Von Voght remarked: "It is not an ideal scheme easily formed by a warm heart and a lively fancy, but a real experiment." That remarkable institution was not the product of a sudden enthusiasm nor a creation built about a suggestion imported from abroad, but the outcome of a slow evolution; a system of charity, combining infinite tenderness, wise provision and rigorous adherence to scientific principles, which was reached as the result of long experience, patient investigation and the earnest endeavors of many prominent citizens.

Some of the leading principles here put in operation had been foreshadowed long before the year 1788. We need not go to the distant Orient for its wealth of wise commands respecting the poor, but we may well remember that Aristotle set forth the evils of indiscriminate alms-giving, and urged that the poor be given the opportunity of industry that they might learn to help themselves\*; that Chosroes, that wise follower of Zoroaster, about A. D. 535, prohibited begging and idleness and took measures to set the needy at work in order to prevent the evils of pauperism;† that De Foe, in 1705, wrote a tract, "Alms no Charity," more brilliant in its title than in its contents; and that our own Franklin, that colossus of common sense, wrote in 1766: "I think the best way of doing good to the poor is not making them easy *in* poverty, but leading or driving them *out* of it."‡

But what distinguishes the efforts of those citizens of Hamburg above all others, is the fact that they put these and other vital principles into a system, which was thought out

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\* Politics, book VII, Chap., V.

† Rawlinson, *Seventh Monarchy*, Vol. II, p. 101 et seq.

‡ Works, Sparks's Edition, Vol. II, p. 258.



with great clearness and applied with great practical sense. Their plan of dividing the city into comparatively small districts and setting over each a prominent citizen to exercise a watchful providence, detecting fraud and preventing pauperism, by giving aids to self-help at the critical moment, by carrying everywhere the assistance of intelligent friendship, and by compelling every person to work as much as possible—this was their original creation. And in their system we see the philosophy of scientific charity, organized as a social institution, which produced remarkable results in their own city and exerted a remarkable influence upon the world at large.

The only source from which they could have received any suggestions that could have contributed towards the creation of their system was the old Norse method of poor-relief, which was purely secular and which existed long before the introduction of Christianity. Among the ancient Northmen every neighborhood was required to care in a friendly manner for its poor; and this care was not merely a religious duty but an essential element of citizenship.

The neighborhood subdivision of the community was called a *hreppe*, and the function of the *hreppe* was the care of the poor, which shows the importance then attached to this subject. In those early days, five members, chosen by popular vote, and laboring without pay, supervised the care of the poor, given by each *hreppe*, which included a system somewhat similar to our town insurance companies. Emminghaus writes: "The oldest law-book of Iceland\* contains a precise and distinct system of poor-laws which survived the introduction of Christianity, and in its main features was practised in Norway and Sweden. In this the action of the church is entirely excluded, while begging and the giving of alms to beggars are both punished with outlawry."† Here was a curious prototype of the system of Hamburg, where it was

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\* Poor-relief in Europe, p. 7. See also: Maurer, *Inland von seiner ersten Ertdech*, etc.

† Known as Gragas (Grey-Goose).

contended, from 1711, that the care of the poor ought to be in the hands of the civil government rather than in the hands of the clergy. But it is not necessary to suggest any connection between it and the Norse system. The Hamburg Institution was a genuine product of the native soil of that old German city.

It is pleasant in this connection, however, to remember that this city is entitled to our praise and gratitude for another institution and another line of beneficent influences, closely related to the movement which we have been tracing. In its immediate vicinity, in 1832, Immanuel Wichern founded his Raube Haus, or home for the reform of vicious and abandoned children. From this successful institution came the suggestion which led Demetz a few years later to create the marvelous institution at Mettray, where ninety-five out of every hundred delinquents are permanently reformed; while from both came much of the inspiration of the monumental work of Mary Carpenter, and also the pattern after which our own reform schools were modeled. And Wichern, when a young man, was a member of the Hamburg Institution,\* and in his work as one of its overseers or district visitors, he undoubtedly acquired the inspiration and experience which led him to create the celebrated Rouhe Haus. And in view of all these facts, the thought impresses itself upon us that there is no end to the beneficent influence of a single great deed wrought for the good of humanity.

[Concluded.]

## AN EXPERIMENT IN POLICE MATRONS.

BY ANNA LAURENS DAWES.

THE question of the value of police matrons is no longer a question. The matron has answered it for herself and has made her own place. She has come to stay. But all the

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\* De Liefde, Charities of Europe, Vol. I, p. 8.

problems connected with her establishing are not solved, by any means. One of the most important of these is the possibility of such an officer in the towns and small cities. If she is needed in the crowded stations of the metropolis, where, through a sad frequency of experience, the police are entirely accustomed to the watch and ward—if not the care—of criminal women, she is doubly needed at those station-houses where the appearance of a woman is almost as much dreaded by the officers as by the criminal herself. This particular problem has been in process of solution for a year past in the town of Pittsfield, Mass., and the experiment has been so successful, the result so satisfactory, that it seems worth while to make a report thereof to the public for the benefit of similarly situated towns.

The state of Massachusetts has expressed its approval of the effort to provide police matrons by a law directing their appointment in all cities of 20,000 inhabitants. This secures attendants of their own sex to all arrested women in cities where an unhappy frequency of such cases requires constant service. There exists, however, throughout the commonwealth and the country a large class of towns where women are often arrested and detained, where crazy or vagrant women must occasionally be apprehended, but where the constant services of a salaried police matron would be not only superfluous but highly embarrassing. The law does not require such towns to furnish a matron, and it is generally believed that the authorities will not do it, except under compulsion. This last supposition we have proved so unfounded that it is probable its only basis is an unreadiness to adopt an idea without a plan at its back.

As has been said, the town of Pittsfield has tried the experiment and apparently solved the problem of police matrons in the smaller places. That it is an experiment I judge to be true, since when it was proposed very little information on the subject could be procured. None of the authorities in penology would give any information as to the

duties of a police matron. Diligent enquiry as to their exact nature brought forth most cordial response and much information, both printed and written, as to the need of such an officer, and the positive value of her services, but very little definite description of what she was to do. Even personal application to the chief promoter of this effort met with the same vague and cordial response. So far as I know, therefore, ours is the first—and is still the only—town or small city to employ a police matron, and it became necessary to study out the problem for ourselves, but it proved so simple that the only wonder was it ever should have seemed a problem at all.

Three ladies who had this matter at heart, but who represented no organization whatever, appeared before the board of selectmen to advocate the establishment of the office. They met there the chief of police, who joined in their request—argument it could not be called, for no argument was needed. On hearing the plan proposed, the gentlemen composing the board declared themselves strongly in favor of such an officer, provided the chief of police desired her services; and on learning that he would be very glad of such assistance, and, indeed, considered it highly necessary, they then and there directed her appointment. The ladies were asked to suggest a suitable person, but, being especially desirous of avoiding any appearance of a personal interest in the matter, declined to do so. The new police matron was, therefore, selected by the chief of police, and is responsible only to him. No outside influence is strong upon her, and no organization stands behind her. She is simply and only a female policeman, with special and peculiar duties.

This happy and fortunate condition of things is possible only through certain circumstances, and I am glad of the opportunity of public and grateful acknowledgment. The selectmen of the town were so broad-minded and enlightened in this regard that no pressure was necessary to make them see the need originally, and their support was given freely

and readily. The chief of police, an officer of great ability and that manly character which would make the best rather than the most of his office, was heartily in sympathy with the movement, and greatly desirous of its success. His selection of a matron was not only careful but extremely fortunate, and he has given her every assistance in her work and constant, unqualified support. Thus the courage and enlightenment of our selectmen, the sympathy and assistance of the chief of police and the Christian character and womanly tact of the matron combined to furnish the most favorable conditions for our experiment. Wanting any of these three things we should not have succeeded so well, perhaps we could not have succeeded at all. But I am persuaded they would be neither impossible nor infrequent elsewhere.

With these first difficulties so well met, the real problem was the practical one, how the matter should be managed, and the answer was so simple it seems almost ridiculous to explain it. The matron selected lives very near our one police station. When a woman is arrested the matron is sent for. She comes immediately, whether it be night or day, and at once takes entire charge of the prisoner. If it is a thief she searches her (not in the presence of the other officers); if a drunkard, assists her to decent disposal of herself. She stays with the arrested woman as long as may be necessary, whether it be a few minutes or hours. She locks the door, and she is responsible for the safe keeping of the criminal. In the morning it is the police matron who makes the prisoner presentable for court, and sometimes accompanies her thither. All that a woman can do for the temporary betterment of her unfortunate sister, she does; all that may be done for the permanent encouragement and help of the fallen, she improves her opportunity to do. According to this plan the matron is present whenever she is wanted, and is not there otherwise. By this means the question of how many or how few women are arrested does not enter into the matter. I am proud to say that during the last year (the first year of this experiment)



there were but fifteen women arrested in Pittsfield, although we cannot lay claim to any exemption from crime, but rather the contrary. It is apparent, therefore, that the fact that her services will not be wanted constantly need not prevent the appointment of a matron. Nor does the financial question stand in the way. She is paid for the work she does, and only for that. No salary is given her, but a regular stated sum is paid for each case she attends, the length of her service being taken into consideration. Living so near the station-house, there is no difficulty or inconvenience in sending for her, and her absence when not required is as grateful as her presence when needed. The chief of police expresses himself not only as satisfied with her service, but declares that her presence and assistance is the greatest possible relief to him and to the policemen under him, in the difficult and often delicate duty of the temporary care of criminal women. The whole cost has been so trifling as to be almost absurd, and, weighed against the service rendered the town and humanity itself, is not even dust in the balance.

The fifteen women arrested were accused of crimes as various in kind and degree as drunkenness, assault, fornication, murder and vagrancy. One was weak-minded; one was driven to defend her unprotected honor; one was old and feeble, and another was just learning the ways of wickedness. In one case the testimony of the matron proved in court the condition of the poor, bruised body; in another her sympathy and wise treatment of a mind diseased made a new start in life possible, and gave one more chance to a young woman, under new and more promising conditions. Poverty-stricken old age was clothed and persuaded to leave off, for once at least, the poor solace of drink; and timely explanation and advice saved at least one child from life-long disease. Gratitude and thanks have proved that these women were not altogether "hardened," as the common phrase is, and their invariable plea to be saved from disgrace showed them not without a sense of shame, and the possibility of better things.

These are but the ordinary incidents of a police station. Happily our experiment has had nothing strange or startling about it. It has run on an even tenor, and thus has proved its universal need and the possibility of its general application. We are glad to have discovered and to proclaim that it is not only possible but very simple and easy for any town, however small, which is large enough to have a police corps and a station-house, to have also the services of a police matron, with all the inestimable benefits arising from such service.

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### ALMSGIVING BY FRIENDLY VISITORS.

[The following correspondence has passed between the Charity Organization Society of New York and the Associated Charities of Boston:]

CHARITY ORGANIZATION SOCIETY, }  
NEW YORK, Nov. 16, 1888. }

MISS ZILPHA D. SMITH, Secretary Associated Charities, Boston.

*Dear Madam:—*

1. Do you with absolute fidelity adhere to your principle of never dispensing alms from your own funds?

2. Do you dispense alms received from charitable agencies and persons for specific cases, and under what circumstances?

3. Do you ever receive money or gifts for relief from any one and hold them for distribution as call may arise, and under what general rules?

4. What do you consider would be the effect if you should absolutely refuse in every, even in emergent, cases, to act as an almoner or medium between givers and receivers, or to handle as a third party any relief, but compel the givers to deliver their own gifts, or the receivers to go for them to some relief agency?

5. What is the exact wording of your Constitution as to giving and securing relief for cases in need?

If you will kindly give me your experience and opinions

on the above points, illustrated by some actual cases, on or before the 24th inst., I shall be very grateful. Some of our members are exercised on the subject, and I have been asked to get your views for consideration.

Truly yours,

CHAS. D. KELLOGG,

*Secretary.*

THE ASSOCIATED CHARITIES, }  
BOSTON, Nov. 21, 1888. }

MR. CHARLES D. KELLOGG.

*Dear Sir:*—I am glad to answer your inquiry of the 16th as to giving alms.

Our society does with absolute fidelity adhere to its principle of never dispensing alms from its own funds.

We do, sometimes, dispense alms received from charitable agencies for specific cases, more often alms received from benevolent individuals (B. I.'s), but both together would not make a large proportion of our families. I cannot generalize the circumstances under which it is done; they are as various as those of the families for whom the relief is given.

To your third question I can answer *No* unconditionally, and refer you to the third paragraph of the resolve enclosed.

An absolute refusal ever to act as almoner between givers and receivers would tend to the dis-sociation of charities, and invite just criticism that we were playing with a theory, instead of doing earnest work. Sometimes when we ask help of a relief society its own visitor is absent or busy, and our refusal to act as messenger would cause unwarranted delay, and be ungracious, also. When we are messengers of relief it is distinctly understood by the poor that the agent or visitor who brings the relief does not give it, but has had the trouble of getting it from some one else. Our experience is that to such a third person the poor are likely to speak more freely and to present their circumstances with less prejudice, and that on the other hand the third person is not restrained by any feelings of delicacy from presenting the

reason why relief should not be asked or given, as he easily might be if relief came from his own pocket. In some cases, if we did not offer to act as messenger, a child must go frequently to a relief office. In others there is danger of interference with plans made for the uplifting of a family if too many persons are allowed to visit it. It would also increase the element of uncertainty as to the wisdom of our own action from ignorance of what is being done by others if co-operation, even with those whom we had ourselves asked to help, were so hampered with rules as to invite independence of action. On the other hand, especially when in doubt as to the wisdom of giving relief—not sure that it ought to be given and not willing to take full responsibility of withholding it upon slight knowledge—we are often glad to ask the relief society to send its visitor that we may have the help of his opinion. Or where, as in so many instances, the relief visitor is already known, our visitor distinctly avoids any association with him, or with relief-giving, in the minds of the family.

The rules under which money for relief is received from individuals are embodied in the resolution of February 10th, 1882, of which I enclose a copy. I think the rule that a copy of the resolve should be forwarded to each person that sends money is generally disregarded, rather through carelessness than through any objection to the plan, but the policy described in the resolve itself is conscientiously and thoroughly carried out. At times the question has arisen whether a member of an Executive Committee had a right, under the paragraph forbidding a fund for general purposes of relief, to hold money given him to be used in relief at his discretion. The matter has never come before the Central Board, but in the various conferences it has been decided that no such fund could be received with the understanding that it was to be held at the discretion of the whole committee—that a vote of that committee could absolutely dispose of the money. If, however, the member of the committee holds personally the power of distribution, and could withhold relief against the opinion of all the rest of the

committee, there is no rule of our society to prevent his receiving the money. If there were, the members of our committees would have to put all their own money out of their hands, since that of course is a personal fund from which they can draw from time to time for relief. The important point is that the committee shall have no power to vote relief, without the possibility of a veto.

The preference expressed in the last paragraph of the resolve as to bringing together the beneficiary and the benefactor is not held in equal esteem by our various conferences. They have been allowed to experiment rather freely within certain lines, and seem to be gradually coming to the conclusion, which some of us started with, that as a rule the Benevolent Individual who helps a family had better not be its visitor. In some conferences the B. I. is encouraged to visit the family occasionally, but is not the regular Associated Charities visitor. In others such visits are not objected to, but they are not urged. In all of them it is considered essential as a means of fostering our own sense of responsibility, as well as of educating the giver, to keep him well informed of the circumstances of the family and of its progress, and of our reasons for whatever action is taken. Sometimes, more rarely than I could wish, this brings us sharp but helpful criticism.

In the majority of our conferences, help for applicants who have never been known to apply anywhere before is secured when help is wise from some general relief society unless a special agency is indicated by the circumstances. We secure good co-operation in such cases of immediate relief. New cases are the most favorable for experiments, and in conferences who like to try them it is not uncommon for some individual to say: "I will give the *interim relief* necessary, when called upon, for any family not already known to a relief agency." The later decisions in these conferences are sometimes to get no further relief, sometimes to continue to secure B. I. aid, sometimes to get the help from relief agencies.



In conclusion I may say that we like our rule that the society shall give no relief from its own funds, and find that it works well. It is a subject upon which the committees of our society are well agreed.

I enclose a copy of our by-laws with the passages relating to relief marked.

Truly yours,

Z. D. SMITH,

*General Secretary.*

[The following are the regulations of the Associated Charities of Boston referred to above:]

Although the proper function of the Associated Charities is not to give alms, but to investigate the causes of distress, to give friendly aid and sympathy, and to secure the co-operation of all charitable agencies, yet occasionally its agents and officers, acting as messengers as well as advisers, may receive and transmit money given by the benevolent for special cases.

Such money shall not be used for any case other than the one for which it was given, and then only with the approval of the Conference or its Executive Committee. If not used for this case, it shall be returned to the donor. When returning the money, the Conference may ask the donor to allow it to call on him at some future time, if the case should need relief.

But under no circumstances shall a fund for general purposes of relief on which to draw from time to time be received or established by any agent, officer or Conference of the Associated Charities.

While thus consenting to act occasionally as an agent for the transmission of gifts to the poor, the Associated Charities would prefer to bring together the beneficiary and the benefactor, and to have to do with the almsgiving only as adviser.

The by-laws say \* \* \* it is designed—

3. To obtain employment, if possible; if not, to obtain, so far as necessary, suitable assistance for every deserving applicant from public authorities, charitable agencies, or benevolent individuals;

4. To make all relief, either by alms or charitable work, conditional upon good conduct and progress.

### III.—MEMBERS.

The society shall consist: (1) Of the following members *ex-officio*,—His Honor the Mayor, the ministers of all churches, the State Superintendent of In-door Poor, the State Superintendent of Out-door Poor, the Inspector of State Charities, the Overseers of the Poor, the Directors of Public Institutions, the Police Commissioners and the Superintendent and Captains of Police, the Trustees of the City Hospital, the Board of Health of the City and the City Physician; (2) of such honorary or corresponding members as the Board of Directors may elect in consideration of their knowledge or interest in charitable, social and sanitary reform; (3) of the officers, managing boards, agents and visitors of all charitable organizations connected with the Associated Charities; (4) of such persons as any district conference may elect or employ, as officers, visitors, or otherwise, to carry on the work of the society in its district; (5) of all persons who have paid one dollar within a year, or fifty dollars at any time, to the funds of the society or of one of the district conferences.

The connection of any organization with this society shall be determined by such organization and by the Board of Directors of this society.

#### IV.—MEETINGS.

The society shall hold its annual business meeting on the second Thursday of November, and such special meetings as may be necessary for the enactment of by-laws or the transaction of other business.

It shall also hold public meetings and conferences from time to time for addresses, the reading of essays, and the consideration of subjects connected with public and private charity; but no business, beyond the formulation and expression of views, shall be transacted at these public meetings.

The annual meeting, and other meetings for the transaction of business, shall be called by notices for two days in two papers published in Boston.

Special meetings may be called by the President, or by any two members of the Board of Directors, or by any ten members of the society.

Public meetings and conferences shall be called in whatever manner the society or the Board of Directors may elect.

#### V.—DIRECTORS.—OFFICERS.

The management of the society shall be vested in a Central Board of Directors, six of whom shall be elected by ballot at each annual meeting of the society, to serve for three years, or until their successors shall have been chosen.

The officers of the society shall be:—

A President and two Vice Presidents, who shall be chosen by the Central Board from its own number;

A Clerk, a Treasurer and an Assistant Treasurer, who shall be elected by the society at its annual meeting;

And a General Secretary, who shall be chosen by the Central Board.

*Amended November, 1886.*

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## A MAN'S A MAN FOR A' THAT.

BY GEORGE TRUMAN KERCHEVAL.

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### CHAPTER VIII.

#### THE LIGHT STRUCK OUT.

THE people at the ranch, seeing the white flag, suspended hostilities. Elmer Stone urged his pony toward Meetah, and, leaning over, took the flag from her trembling hand, as he murmured, "Bravely done," and galloped on toward the ranch.

Two of his friends came forward to help the stage driver, who was striving to remove the harness from the dead horse; a third bent over the wounded form of a comrade. Meetah

hastened to him. With Mr. Balch as assistant, she succeeded in binding the wounded arm of young Wahsoo; she gave him some brandy from the flask in her bag, and then left his friend to care for him while she and Mr. Balch walked quickly toward the ranch.

An excited group crowded about the door of the long, low, mud-colored building. In their midst, his back toward Meetah Tocare and the Eastern gentleman, was Elmer Stone demanding an explanation. Back in the hall, near the door, were the shrinking forms and white faces of the women. The question, in Meetah's eyes and on her lips, was for Lorin, but she controlled her impatience and waited.

"I see no excuse for your firing upon us as though we were a pack of hungry wolves," Elmer was saying. "What were you afraid of?"

"That's just it. We seen a lot of Injuns swoopin' down on us, and thout we'd show fight."

"Smike, you'd best make a clean breast of it," said one of the men, nudging him; "no one's goin' to take your scalp."

Smike looked cautiously about, as though an assassin lurked near, and, lowering his voice, said: "The truth of it is, we thout you'd come down to burn th' ranch and murder every mother's son of us. We thout you'd come for revenge. That's the whole of it;" spreading his hands as though having laid bare his soul.

"That's a queer story," said Elmer Stone; "revenge for what?"

Smike glanced around keenly at his own men and answered: "We heard of a row a few miles beyond, down by th' creek, between some whites an' some of the men from your village. You might ride on an' see if you rec'nize any of 'em. We thout mebbe you might toss the blame on us. We'd nothin' to do with it. We seen you comin' on in the dust, an' thout there was more on you. I'm sorry 'bout the firin', but blessed if I could a held th' men back."

While he spoke, Elmer's quick eye glanced into the hall where the women were huddled together. He noticed two strapped trunks, and near them, shawls and bags; the women wore bonnets.

"Why are the women going to leave the ranch?" he asked suddenly. "They were evidently going on this stage. You have killed the horse: unless you put one in its stead they will have to wait." Fixing his clear, penetrative gaze upon Smike, he continued: "We will not remain much longer waiting for the truth. You have not told it. Why are the women to leave? and why do you persist in lying? As I rode up, I saw that cream-colored mare over there; this is not the first time I have seen that animal. You might as well tell the truth now, and here." He dismounted, and, holding his pony by the bridle, walked up and faced Smike.

As he spoke, each one in the group glanced at the mare, grazing at the end of its lariat rope, but neither Meetah nor Mr. Balch understood the reference.

"I'm not afraid to tell th' story if you want it," blurted out Smike, who was in truth a good fellow, but had been until now inventing tales, that the women might have time to get off. It was evident that Elmer Stone was no hostile; the truth might as well be told.

"Monday mornin' come along a man from your village, an' wanted breakfast here. Of course you know he rode that there cream mare."

Meetah's cheeks paled, her lips parted, her eyes glowed.

"He carried a tony rifle with him."

Yes; Meetah remembered the beautiful initials he had carved upon the butt.

"He was standin' right along-side of th' buildin', leanin' on his rifle like, waitin' for his grub, when up rides two settlers. I could spot either one of th' rough cowards. I saw 'em after; only th' women was here then. One on 'em, th' biggest, drops off his horse, comes up to the Injun an' says, 'Le' me have that gun!' My old woman told me the Injun

says, 'No,' and somethin' 'bout squarin' accounts. With that the man calls out, 'Dumfrey, jump off an' take it.' T'other fellow jumps from his horse and reaches for the rifle. Back steps the Injun. T'other man knocks the Injun down from behind; the Injun struggles, but th' man with th' rifle springs forward and knocks the Injun over th' head. He fell in the doorway there. The women begged the men not to murder him; his tribe would come and kill us; but they dragged him, half senseless as he was, and killed him. We buried him yonder on the plain."

An agonized shriek pierced the air, making the men and women shiver. Meetah, wild-eyed and with terrible force, staggered toward the man, and, grasping him by the arms, cried out, "The truth! Is that the truth?"

He started back, terror-stricken, gasping, as he tried to shake himself free, "Take her off! She is mad!"

Elmer turned upon Mr. Balch. "Had you no mercy, no pity, to bring her here?"

As he spoke, Meetah's arms fell. "You do not believe it is true," she said, raising her tortured face to him.

"I fear something terrible has happened," he said in an awed, solemn voice.

She turned slowly from one face to another in the silent group, with eyes that seemed to have lost their sight; then her gaze rested upon Elmer Stone. She pointed her finger at him, saying, in a rapid, smothered voice, "You know Loria. Take me to him."

"Heaven knows I would if I could. Thank God! she does not realize what has happened."

"The grave is over yonder," jerked out Snike, pointing over on the plain.

"Come!" and Meetah wildly grasped at Elmer's arm. "Come! He needs me."

Elmer handed the reins of his pony to a man near. The men and women, who had crowded around, fell back in awed silence. Meetah followed close upon Snike's footsteps,



as he led the way, her arms crossed beneath the back of her head, her eyes upon the ground as though searching for something lost. Elmer, in pain and sorrow, walked near her, Mr. Balch following. In the background were the men and women, uncertain whether to come or to remain where they were.

Upon the broad prairie, surrounded by rugged mountains, lay a little mound of newly turned earth. About it grouped the four people, the men with heads uncovered, Meetah in the same strange position, her eyes upon the dark mound.

Suddenly she loosened her arms, looked up with wide, dark-lined eyes, and, in a voice never to be forgotten, asked, "Will you not leave me? It is mine. Leave me to my own." Her eyes fell, her lips trembled; and as they turned away, she cast herself upon the ground, moaning piteously.

The three men stood at a distance beneath a clump of young trees, Elmer Stone with prayers and entreaties begging them to go away and leave Meetah to herself; he would watch over her from a distance. "Some people might faint with grief, but her sorrow is too deep for that."

Finally they left him watching. He strove painfully to realize her grief, to put himself in perfect sympathy with her.

Meetah's mind aroused itself to a dim consciousness of darkness closing in upon every side. She could not escape it; she might fight to the death, but this darkness would choke her. She could never wake in light again. She might dig deep into the earth, but this darkness would surround her. What to do! Face it, stifle it, yet would it arise and envelop her. A moment ago Lorin was with her—in a breath he was gone, annihilated. It took but a moment. Something had happened. They were never again to be together. She was left alone in a cold, vast space where he would never come. Why should a moment drag all light from a life? a moment, such a little thing, why should it be a gulf to divide happiness from eternity? Happiness—eternity

—what were they? She laughed shrilly. What was either? No one could tell. People always differed over nothing; there was neither. She half raised herself upon her hands; her shawl and bonnet had fallen off. Why, the sun was shining! It was round and bright — was that God?

Her eyes fell upon the earth. “That damp mound, what is it?” she muttered. “Ah, Lorin’s statue! that is it; they are trying to hide it. They have buried it; they are afraid people will see. They fear he will be great. Ha-ha! ha-ha! He shall! He shall! I will uncover it. Lorin, never fear; you *shall* be great!”

With tugging and hasty breathing, she dug in the wet clay, clawing handfuls of the earth away.

Elmer Stone, hearing the insane laughter, hastened to her, but not until the ghastly form of Lorin Mooruck lay half uncovered, as she bent above, crooning a soft lullaby.

Horried and amazed, he knew that much depended upon his self-command.

“What are you doing?” he said, sternly.

She started and looked up at him with a blank stare.

“Come, get up. You are going to Crespy.” He held out his hands to her. “Come; we are going to Crespy.”

Slowly a light seemed to dawn in her bewildered face; she half arose, then turned to look; suddenly, with a terrible cry, she seemed to realize what was before her. She got hastily upon her feet. “They made him suffer. Revenge! that is all that is left.” She paused, turned slowly backward, and, with arms outstretched, cried, “Lorin, Lorin, come back to me. O God! I cannot bear it! Lorin! Lorin!” She took one step forward and fell heavily.

\* \* \* \* \*

The sun was shining, the birds were singing, and the yellow stage, drawn by a white horse and a small cream-colored mare, came rattling over the prairie on its way to the village of Natsee; in it were two well-dressed men from Maine. The younger was hastily making notes as they jolted along.

He was, for the time, a special correspondent for a New York weekly.

The older man, a senator, had come out to this unknown country for new scenes and sights, to rest his mind and exercise his body, after a busy city life.

"Hollo!" said the younger, as the plain disappeared, and they plunged into a ravine, "what is that curious object over there? No. You are looking the wrong way; the other side of the ravine—something jogging along. Couldn't be a buffalo all by himself."

"Possibly; I hardly think so," replied the senator. "Some curious phenomena of the West. I see you have your pencil ready."

"Yes," laughed the younger. "Down she goes when we get nearer."

An hour afterwards he wrote: "Five Indians on the mountain path—one leading six horses, using his left hand—stolid, well-knit fellows. Use ponies only in war; when travelling save the ponies' muscle and waste their own. Indians with close-cut hair and civilized dress! Four of them carrying a box—weight heavy; two poles attached to box, one on either side."

"There, there! now we're near enough to speak. I say, driver, driver! Give you a dollar to stop ten minutes! Hope they'll pay well for this article!" The horses are pulled up; the stage stops.

"Hollo there!" cries the enthusiast; then, *sotto voce*, "Don't suppose they know a word of English."

The men stopped; the one following with the ponies also stood still.

"Where are you bound for?"

Elmer Stone answered, "For the village of Natsee." The four men slowly lowered their burden, resting it upon the ground.

"You speak English! Is that the way you carry freight?" asked the correspondent, pencil in hand.

Elmer Stone did not answer, but Wahsoo, who was leading the ponies, spoke in a hushed voice: "It is the body of our friend, Lorin Mooruck."

"Ah!" The correspondent paused, then asked, "You have his horse with you? Was it an accident?"

Elmer pointed to one of the horses drawing the stage: "That was the horse he rode. No accident; he was killed in a brutal manner by two white men who attacked him in the presence of some helpless women."

"Why did they kill him?"

"It is a sport of some white men here, an amusement."

"But why do you carry him that way? why not bury him at home?"

Elmer turned his deep eyes upon the questioner. "He has gone to his home. We are taking the shell back to the place of his childhood."

Surprised at the answer, the correspondent turned to his friend, "Queer!"—then to Elmer, "Don't suppose you know that a bill has passed Congress, making you citizens of these United States; under certain conditions, though."

"I have heard," was the laconic answer.

"Your land is to be apportioned to individuals; after that you are citizens."

"Each of us has his patch of land now, marked off and fenced. Under your law we cannot rent our land—it would be of no use then to us who work in the lumber mills and have no time for farming, or to the men who can the salmon; besides, one hundred and sixty acres could not be found together for a farm—we live among the mountains; as for grazing, few of us have enough cattle to need much land for that. Your law is good for some Indians, but not for us. All white cities have not the same laws, neither will one law be good for all Indian villages; make it to suit different cases. But we want courts, we want law. *He* was a citizen," pointing to the rough box upon the ground, "subject to your laws. Let us see if he will be protected by them."

It was rather embarrassing to the correspondent, who had come out to teach the Indian, to find him talking about law and the practical use of a bill approved by the educated men of the nation who were interested in the aboriginal's welfare; but, swallowing his chagrin, he asked, "What do you mean by the law protecting him? He is dead."

"Yes, murdered without cause by a white settler, a citizen. A coward striking out the life of a pure, noble soul. We will see what the law does. The white man comes here and preaches God and right; beside him come other white men sacrificing the lives of our women and children. There is a flag, it is said, to protect those under it; but us, you put outside of it. A week ago your citizens offered a reward for the scalp of any one of us. In our village is law and order, but outside of it, here, lawlessness and death reign. You talk of the law; what use is it unless you can enforce it? Your law is bought and sold here. We pay no tax; therefore your men hold us not worth the law. You wish us to become part of the Republic. You legislate; even this law you speak of, what is it unless properly carried out? You form laws for our good; at the same time you allow border men to take law into their own hands. There are others beside philanthropists who form laws and carry them out." He pointed to the rough coffin with tragic intensity. "There is their answer. Come among us if you would have the right done. You try to help us from too long a distance. Unless you are ready to come and see your good plans carried out, you merely dream about us, — think of us as a people unwilling for anything but a forest life. Do not come to the village and see a poor, striving, hard-working mass; people who love, hope, weep, laugh, and die. Go back to the East, think you have made good laws, and there is an end of wrong; else put the fire of your soul into the work, and bring us your law to be carried out, your courts where justice is supreme. Bring us your civil protection. Make laws for our welfare, but enforce them."



The newspaper correspondent felt rebuffed. He had not expected to meet an Indian as a man to respect. He imagined them helpless, dependent; he meant to sympathize with them.

The Indians took up their burden. The stage rumbled on, while the eager young man from Maine dropped his head forward, lost in thought, and the older man murmured, —

“After all, he is right. Making a good law is but one step for the right; unless one sees it properly carried out, it were better not made. Some people will let their interest cease when a good law comes into view. They think all has been done; they stop at the most important point, — that of seeing it put into practice. A man is a man be he Indian or white; God created each, and I hardly believe one was made to have dominion over another. Grant you, intellect is a power; yet would I rather be an Egyptian mummy than a man all thought and no feeling.” He paused; he was having the conversation all to himself; the correspondent was leaning over his note-book with pencil flying along the page.

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## RAMABAI ON THE PACIFIC COAST.

[*From a Letter by Miss Hamlin.*]

WHEN the National Educational Association met in San Francisco, last summer, it was thought advisable by a few friends to have the Pundita with us, and, if possible, present her cause to the teachers there assembled. So we telegraphed to her to “come on,” and we made preparations to give her a royal reception, and then introduce her to our people. Weary and almost sick was the little stranger when she arrived in our “Golden City.” We had expected her two days before she came, and the train was so delayed on the day she came that it was with a wild rush of everything that we finally met the people who had assembled in the flower-decorated parlors of the Occidental Hotel to give her greeting.

A low platform had been erected, and there, amid the ferns and palms, stood Ramabai, the Hindu widow, in her

white robes, while beside her stood another sweet-souled woman, an American widow, in her deep black robes, and the picture was not without beauty to all who saw it.

Ramabai spoke before the convention assembled in the Grand Opera House, and the low, clear voice, impossible to hear in confusion or noise, rose above the silence, and was distinctly heard in all parts of the vast building. It was not an occasion of asking for aid or even for pledges, but everybody was in sympathy with the earnest pleader, and not a month has since passed that letters have not come from some one who heard her then.

No very perceptible results immediately followed, however. We were being educated in the possibilities of the "Heathen Hindu," and were then in the primary grade. The teachers, too, had come from all parts of the country for the enjoyment of a summer vacation, and were in no mood for philanthropic work. There were a few noble exceptions, however. At the very outset of her sojourn with us Ramabai met, in the quiet hours of a little evening reception, a few of our best men and women—Rev. Horatio Stebbins, Rev. Robert Mackenzie, Judge Sawyer, Prof. Geo. Davidson, Senator Sargent's family and others, and it was determined to form a Pacific Coast Association, auxiliary to the Central Association, for Ramabai's work. On that evening Ramabai unfolded her plan of work to those assembled. She never was more clear and concise in her thought and expression, and she completely won our hearts. Professor Davidson, however, was very skeptical in regard to the practicability of many of her ideas. He is a scientific man, a keen observer of men and things, and has travelled extensively in India. Perhaps he doesn't altogether believe in progressive women. An opportunity was given to him to ply Ramabai with his difficult questions, which he did for more than an hour, to be met by the brightest and wittiest and most satisfactory replies. When he was entirely satisfied, had, in fact, emptied his quiver and found no part vulnerable, he turned to one of the ladies present with the words, "Well, what are you going to do?"

Whatever you do, count me in. She is not one of a thousand, but one of ten thousand." The laugh had been against him every time, and Mrs. Davidson said afterward that for once the Professor had met his match.

We worked diligently for Ramabai's cause. There were difficulties in the way, such as were met elsewhere. Some questioned her Christianity, thought there was not enough of Christ in her work. Others thought her unworthy of assistance because the English did not help her. A few were afraid the land would be over-run by Hindu widows, as by the Chinese Coolies. Others still, and they were many, would give only to home charities. We heard it said that she was the same as the Chinese, professing Christianity, but not believing in it, a proof whereof was to be found in the fact that she still followed the Hindu diet. The best clergymen of all denominations came to our aid with encouragement and moral, if not financial, aid. Had the time been longer, and Ramabai's strength been sufficient, there is no limit to the work that might have been accomplished on our coast, but a vast amount of preliminary work had to be done before anything could be accomplished, then much correspondence to be carried on and arrangements perfected. All this required time, and in the working up of causes we of the Pacific Coast are very slow. We are so far removed from the centres of great philanthropic movements, and have been imposed upon so many times, that we not only have to be educated—a sentiment has to be created among us—but we are suspicious of new things. The weather of the interior of California is very warm during the summer months, and not favorable to work like Ramabai's, and then this was the year of the presidential election, and election orators were ubiquitous. By the time many difficulties were overcome, the time for Ramabai's departure was at hand.

We have formed, however, some twenty-five circles, inclusive of one in Portland, Oregon, and one in Tacoma, in Washington Territory. In the latter place Mrs. Grace R. Moore is Ramabai's most devoted friend. A sweeter and

more intelligent woman is not to be found, and she will keep the interest alive in her district.

Our banner town is the Garden City of San Jose; here we obtained the largest contributions, and here is the largest circle. It is the seat of the State Normal School, and perhaps the people are more intellectual; they are certainly very high-minded and active in all good work.

The San Jose circles meet fortnightly, for the purpose of studying the great missionary fields of the world. The enthusiasm there grew largely out of the influence of the Indian Society. The members of these circles make as thorough a study as circumstances will allow of the country, the language, history, laws, literature, customs and religion of the people under discussion. The result is an immense broadening of one's mental horizon. Our Pacific Coast Association has aimed to introduce the same plan into other circles, and in some has succeeded. It is possible that at our next annual meeting it will be found necessary, if we are to be a living and active organization, to establish some scheme of systematic work, not only for raising money, but for general education, for this little Hindu girl has come with a mission to many of us, as she has gone with a promise to her people.

Southern California, as well as central California, was strongly responsive and gave generously. Lack of time and physical strength at the last prevented complete work there. Rev. Mr. Merrill, of Sacramento, a Congregationalist clergyman, with so much to do that he has hardly a minute to spare, aided us nobly. A Jewish gentleman heard Ramabai speak, and with the exclamation, "I believe she is right," put down fifty dollars. Rev. Mr. Scudder of San Francisco, another Congregationalist, born in India, was the power we relied upon to fight the Apollyon of cavil and distrust and dissent. Gen. O. O. Howard was our loyal Christian friend; Rev. Dr. Stebbins, our tower of refuge when we were discouraged. Teachers in the public schools tried to raise money for the building fund, one teacher giving \$10 on three separate occasions, from her own earnings. Mrs. William Crocker

and Mrs. Senator Hearst each subscribed a thousand dollars. On three occasions fifty dollars were sent us; twice, twenty dollars; we aimed to make fifty dollars whenever we could make arrangements to go into the country. But apart from the above, and the collections in a few churches, our subscriptions were mostly under ten dollars.

We believe the work is to go on. We would have liked much that the great, generous-minded Pacific Coast should have carried all the work not done in the East. It is probably for the best that it was not so to be. We have much to do for the charities at home, and there are problems in our civilization which are unknown there, and which are exceedingly difficult for even our best minds.

Ramabai has gone! Friends gave her a royal "send-off." The ship was superb in its appointments. The friend whom she expected for the companion of the journey arrived too late, but was put on board near the Golden Gate, and the stately ship went slowly from our sight into the amethystine distance of the great Pacific, and the child of our many prayers and cherished hopes passed, in her white robes and whiter soul, into that hoped-for beyond, where, we trust, she is now engaged in the consummation of her plans.

A Hindu gentleman of liberal education has already begged her to take his little fourteen-year-old wife and educate her as she thinks best. A letter from England speaks of a growing interest there in Ramabai, and a disappointment that she did not return to them before her return to India. Those who know her best are enthusiastic for her and her cause, and from the time of her cordial reception by the ladies of San Francisco, in July, and the enthusiastic greeting from the teachers of the country until now, her influence has been broadening and deepening. We trust that it will be no niggardly support that she is to receive in the prosecution of her great work. She is the little seed that is planted in an adverse soil, but the seed must live, for in it is the divine life, and God himself is the planter.



# TEN TIMES ONE.

“Look up and not down:—  
Look forward and not back:—  
Look out and not in,  
And Lend a Hand.”

## WHAT MIGHT BE.

BY EDWARD EVERETT HALE.

THEY had had a Christmas party at Mrs. Turner's house. It was a party of the Ten Times One Club.

Now the Ten Times One Club consisted of ten boys and ten girls. They generally met at Mrs. Turner's. Sometimes they met at the church vestry, and sometimes at “each other's houses.” But they liked best to meet at Mrs. Turner's. She had, indeed, founded the club, and, although she was not an officer,—or I think she was not,—they always relied on her to tell them what to do, and how to do it. So there had been great satisfaction in meeting at her house. Every one was there except Jane Perry, who had sprained her ankle.

There was a good deal of singing. Mrs. Turner led them better than any one else did, and as the boys came home,—Hiram Floss and John Carpenter, with Sarah Tweed and her sister 'Mira,—they were all singing; and as the boys bade the girls good-bye at their father's door, they all stopped for the last chorus:

“‘Lend a hand,’ our song shall be,  
‘Lend a hand,’ our song shall be;  
Sing it out right merrily,  
This motto of T. T. T.”

T. T. T. means “Ten times one is Ten.”

Then Hiram bade John good night, and walked home. And five minutes after, he was in bed,—still humming the air of “‘Lend a hand,’ our song shall be.”

He slept the sleep of the righteous, or of a strong, healthy boy of twelve years old. If, the next morning, Cynthia had not rung the first bell "extra loud," as she said, I do not think he would have waked even then. As he dressed, he took his 10XI badge from the front of his best vest, and this started him on the chorus again, so that he came down stairs singing,

" 'Lend a hand,' our song shall be."

All four of the children stood together on the piazza, till Cynthia came to call them, singing the song and chorus.

Breakfast was a good breakfast,—as the breakfast after Christmas is quite sure to be. But then came a sort of dismal feeling over Hiram, such as sometimes follows a jollification, particularly if there is no school. As it happened, the others went off, and Hiram, who had to black his father's and his own shoes three days in the week, came up stairs after the shoes were done, to find himself alone, with ten days of vacation before him, and the least bit in doubt what he should do with the first of them.

" 'Lend a hand,' my song shall be,"

he sang as he stood there. And then he was provoked, and almost spoke aloud to say that nobody wanted a boy like him "lending a hand." Why! the blacksmith would not let boys come into the shop unless they were big boys. Singing "*Lend a hand*" was very fine for Gus Larkin and Fred Stevens, for they were as strong as men, and could stand their match. But where could he lend a hand?

However, at this moment of gloom Wentworth came along and Silas and Lincoln. They had two axes and had borrowed a screen, and were going down to the calf-pasture flats, to fish for smelts. They knew Hiram would go; he was delighted, and went in for his own hatchet and his mittens.

But just as he came out, the doctor drove up to the door. "Hiram," said he, almost as if Hiram were his own boy, "jump into the sleigh and drive across to Mrs. Penrose's. Say to Bill Henry, who will be waiting there, that I shall not go till tomorrow, and he need not wait longer. Then leave the horse at the post-office for me."

The doctor would not have asked Hiram had he understood the boys' plans; but he had asked. In the face of the other boys' scowls

and protests, Hiram jumped into the sleigh, told them he would come to them later, and drove across the village on his errand. When the morning was half over, he joined them. He helped in cutting a second hole in the ice; they moved the half-tent a little, and fished all day with moderate luck. They had a fire on the ice, and, on the whole, a good day. Long after dark they tramped home,—each with his heavy basket of smelts on his sled. Hiram had long since digested his luncheon, and he had a good appetite for his late supper. Then he was glad enough to go to bed.

The badge still lay on the table, as he had left it, and the boy saw it as he undressed himself. “‘Lend a hand,’ indeed,” he said, aloud this time, though he was quite alone. “Nobody wants me.” John could go off with the fleet, and Tom Hazard had told Hiram he expected four dollars a week after New Year’s. But poor Hiram covered himself up with the blankets, mortified because he could sing “Lend a hand” so loud, and then could go all day long without lending a hand to anybody.

He was soon sound asleep, but two angels were sitting, one at the head of his bed and one at the foot. In the whole range of heaven they had no nicer place or pleasanter to sit in.

One of them was named Abdiel. He said to the other, “This boy thinks he is of no use in the world. A great many boys think so. The finest fellows are most apt to think so, I believe.” The other’s name was Uriel. He said, “Yes, I know it is so. Don’t you remember that Cossack boy, on the Caucasus?”

“Yes,” said Abdiel, and they both laughed in the memory, whatever it was. “Now here is this boy, Hiram, who thinks he cannot ‘lend a hand.’ Just look in at Jehaina’s book.” And they both looked far out, as though they were looking through the side of the house upon something painted on a wall opposite.

Now Jehaina’s book is the book of “WHAT MIGHT BE.”

“See,” said Abdiel—and then he read aloud. “Hiram took the doctor’s message to Bill Henry, who was waiting for him. Bill Henry went home to his own room. He was just in time. The wood-box behind the stove was afire from the funnel. In three minutes Bill Henry put it out. Vulean was troubled and disappointed. He had lighted the fire and it was well started. In five minutes

more, the office and store would have been in a blaze and all that ward would have taken next and burned. Wind at northwest, twenty miles an hour."

Jehaina's report went on, at great length and in great detail. He had all time and all space for it, and did not seem to care to be short. Abdiel read a bit here, and a bit there, as if amused. "The boy's errand was our last chance," Jehaina's informant had said. "I had reports right and left that the funnel was growing hot, and that the wood was smoking. But Bill Henry had left it so, and I had no right to interfere. Very glad we all were, when the doctor sent the boy. That was reported at once to me. But no one knew if the boy would go promptly, or linger on the way. Only Zadok and Cushi both said they were sure of him. And so it proved. He was just in time."

Abdiel read again. "Vulcan disappointed, Bill Henry glad. I am glad, Zadok and Cushi are glad, and, as far as I can find, all good angels are glad. Vulcan seems sorry, but he will not be." And having read this, Abdiel read no more.

"Now," said he, with that lovely smile of his, "if this Hiram of yours, whom I like more and more, had any trumpet to blow, he might make a very good strain out of our friend Jehaina's record there. He would go down town tomorrow, bragging to all the other boys, 'I saved half this town from being burned down.'"

"He is not of that sort," said Uriel. "I am so glad you like the little fellow. You know I told you so when you came over."

"Yes, indeed, I have never forgotten for a moment. Who would ever want to forget any boy who is so honest, and quick, and ready, and who never is bothered long about himself except that he cannot do more!"

"That is the only reason I had for wanting to tell him about Jehaina's record and the fire. It might encourage him, you know. If you say so, I could wake him now, or you might put it in a dream for him."

"No," said Abdiel, with that lovely smile, "we'll wait a little longer."

So Hiram slept on.

He had lent a hand, and never knew what came of it.

When he made himself of no reputation and took on himself the duty of a servant, he saved a quarter of the town from ruin.

And the boy does not know it today.

— *Our Sunday Afternoon.*

## IN HIS NAME.

AFFECTIONATELY INSCRIBED TO "THE KING'S DAUGHTERS."

BY ADDIE B. BILLINGTON.

We women are quoted as "Creatures of Light,"  
 And honored at shrines which our presence makes bright;  
 As handmaids of toil, or the daughters of ease,  
 We each sway a kingdom at will, if we please.  
 That empire is Home, and the spell of our power  
 Rests not in fine raiment, nor beauty's rare dower;  
 The spirit of love, gift of heavenly source,  
 Guides impulse and motive with infinite force.  
 Love's promptings inspire us when fond hopes are slain,  
 Its influence lightens our birthright of pain;  
 Still true to love's instinct, our energies bend  
 To render glad service to kinsman and friend.  
 For love's sake we enter at learning's high gates,  
 And linger where knowledge our pleading awaits;  
 Then broadened horizons lend increase of zeal,  
 And longings arise for humanity's weal.  
 So loving and giving—our heritage blest,  
 We work on, in His name, as love knoweth best.

— *Iowa State Register.*

SHANTUNG, CHINA, Nov. 1, 1888.

MY DEAR DR. HALE:

YOU were kind enough to say a year ago that if some day I needed help away round on my side of the world, your "Ten Times One is Ten Clubs" would afford it. I send you a plea herewith, knowing that the arm of their helpfulness is a long one. At a certain little village in the province of Shantung in China, there met every Sabbath day a little company of worshippers. Surely never was God worshipped in shabbier abode than this. They met in a dwelling-house. It was just such a house as they all lived in, but was a mel-



ancholy place to which to invite the King in His beauty. But they shook their heads despondently. "No use," they said, "we are too poor! too poor!" Its walls were of mud brick; its window-panes of paper, which shut in the foul air, and shut out light. Its floor was Mother-earth. The timbers of its low roof were black with the smoke of long years. It was cold in winter, hot in summer, and all too small for their growing needs. Still, year after year found them there. Life was a grind. To most of them it meant unending hard work, poor fare and no comforts to speak of, while ready money was the greatest of rarities. They raised their own cotton, spun it and wove it, and cut their garments from this coarse homespun. They lived upon the millet, sweet potatoes and corn, which their own fields produced. They used as fuel to cook this homely fare their own millet stalks, grass and weeds. Happy the man who had forty strings of the copper cash so dear to their eyes, to spend in a year! As each string was worth about fifty cents, he would have a little fortune, indeed.

One of the Christians had an only son. The boy was recovering, one fall, from the typhus fever, and his appetite was perfectly insatiable. He went to a fair one day to make the family purchases. At sight of the dainties there displayed, the pangs of hunger so raged within him, that he was betrayed into spending about fifteen cents on eatables, then and there consumed by himself. He returned in shame and confusion to face his aggrieved family, and was so bitterly reproached by them with this unnatural waste that he took it to heart and ran away, leaving his parents childless, and was never heard of again. Plainly a people so poor as that could never arise and build. They undoubtedly felt like the man in America, who, when he was asked whether he owed nothing to the Lord, replied, "Yes, a great deal, but He isn't crowding me like the balance of my creditors." But where the power of God dwells all things are possible. One Sunday morning a teacher, one of their number, preached a sermon on the temple and the offerings made by the children of Israel to it. At the close he said, with the light of a new enthusiasm in his eye, "Friends, we have served God long enough in this shabby little house. We are now going to build a nice, new chapel, and it shall have a fine, red cushion on every seat." This

was like an electric shock. A new chapel! Red cushions on the seats! Truly, it seemed as incredible as if he had announced streets of gold and a temple all of one pearl. But the audacity of hearty courage was contagious. As he carried round the subscription paper the men pledged sums which no one would have foretold. The women followed with pledges that meant sharp self-denial for many a long day. Pathetic little sums they were, eloquent as the widow's mite in the sight of the Master, who weighs all our gifts on His own divine scales. After the men and the women were done the children came shyly up with their little gifts; tiny hoards saved for the New Year frolic, mayhap. Among them came Ching Ko—the little blind girl, poor, ragged, destitute. Her sightless eyeballs always roll when she is very eager. "Put me down for three hundred cash, teacher" (fifteen cents), she says. "It is all my own. I can give it." Even Chinese women, used to suffering, wiped their eyes on their wide sleeves at that. A small boy with a big heart, but no three hundred cash, sold his cap and went without. He received seven cents for it, which he sent up by a teacher with the message: "Do not despise my little offering, since, though so small, it is all I have." Assuredly, Heaven did not despise it. Other little groups of church members, far away in Pekin, Tientsin and Kalgar, and unknown, reached out helping hands. A group of dusky women in the Hawaiian Islands sent their little sheaf. Loving little hands in Wisconsin earned the money which paid for the four shining red pillars which hold up its quaint, tiled roof. An infant church in California, with no house of its own, helped raise the spire which should point their Chinese brethren to the common Father of both. Thus Heaven smiled on the little chapel, and one glad day it stood complete—a substantial structure of grey brick, forty feet square, with its modest cross, ever carrying their thoughts upward to the One who begrudged no sacrifice for them. Sisters in Honolulu adorned it with a beautiful pulpit. It still lacks one thing. Hearty voices, sometimes to the number of three hundred, unite within its walls to praise their Redeemer. If they had a good organ to lead them, their praises might be a little more in unison and even more acceptable in His ear. A hundred and fifty dollars would buy such an organ and pay the freight to China. Would some to

the "Ten Times One" Clubs like to help? If so, they may leave on record in this little church one more evidence which shall melodiously declare to its worshippers each Sabbath day, "Christian hearts are one, the world around, and we all joy to bear one another's burdens, as Christ bore ours."

Hopefully yours,

EMMA DICKINSON SMITH.

Any contributions which the Ten Times One Clubs would like to make for this object, may be sent to Mrs. Arthur Smith, care of Mr. Langdon S. Ward, Treasurer of the American Board, Congregational House, Boston, Mass.

## REPORTS OF TEN TIMES ONE CLUBS, ETC.

LEXINGTON, KY.

OUR work is very encouraging this year. Our society of Willing Workers was reorganized at the beginning of the school year. A large number of the members have finished their school days and others have moved away, leaving us only twelve members. However, they are good workers, some of them having kept up their classes through the summer vacation. They have met with many discouragements, but the love of the work has kept them from giving it up.

Another society, the King's Daughters, has been formed this year from the younger students. Their work is the same—that of teaching classes and reading to the sick and ignorant.

The two societies united in giving their scholars a Christmas tree. A box of toys, cards and books had been received from Northern friends, and these, with bags of candy, apples and oranges, made the tree as gay as heart could wish. Before two o'clock the teachers began to bring their classes. Some were such little ones, three and four years of age; others might have been as old as sixteen. The largest class came from the other side of town, some two miles away. There were a good many visitors, among them a little boy

who, in early fall, was hit on the hip by a stone and so badly injured that the doctors say nothing but a visit to the Cincinnati Hospital will help him. His people are very poor, so probably a life of suffering is before him. The little fellow had not been out of the house for two months, and his look of joy when his mother carried him into the school-room where the Christmas tree was, fully repaid those who had arranged for his coming. Gifts had been placed on the tree for him and his brother, so as to make his pleasure complete.

The service consisted of singing "Joy to the World," prayer by a colored brother, closing with the Lord's Prayer, in which all joined, the old Christmas story, recitations and songs by the children. I wish you could have heard a wee Pearlle recite. She was about four years old, with pretty features and white skin, and only the light wool to show her African descent. She spoke her little piece with as much grace and freedom as an older person could have done. Little John Wesley Carter, a curly-headed urchin of about the same age, said "Glory to God in the Highest" so loudly that none could complain of not hearing him. A little girl and two little boys spoke. One of the boys, John Adams, attends our school. Although eight years old, he is no larger than an ordinary child of five. When he came last fall he had not the faintest idea how to behave. He danced a jig on all occasions, and came near demoralizing the school before he learned that whistling, singing, fighting and eating were not a part of school life. On this occasion he was very subdued and overjoyed when he received a rattle with a whistle in the end. Two or three little maidens were made glad with bright pink aprons; one boy received a shirt waist and another a tiny skirt with a *pocket* in it. If the senders of that box could have seen the pleasure it brought they would have felt well repaid for their trouble.

A member of one of the classes was kept at home to care for her baby brothers. Florence has a lonely life. Her mother works out, leaving home early in the morning and not returning until night. Florence is about ten, and has the entire care of the little boys, two and four years old. I was determined she should see the tree, and as soon as possible went over and stayed with the children while she was gone. Things went smoothly for a while, until the three-legged chair which held the youngest tipped over,

and away went baby, cake and all. He cried lustily for a few minutes, but a thought of his cake, which I had given him, restored his good spirits. Such poverty I never saw. They live in one room, cook their food over a small grate, and eat it out of the kettle, I guess, for I saw no dishes except the cooking ones. I believe the father works out, and spends his earnings for drink and tobacco.

We have received a number of bundles of papers from friends since our wants have been made known in LEND A HAND. Some do not realize that in our present state expressage is quite an item, if unpaid. Others have been very thoughtful of it.

Since writing the above, we have met with a great loss in the death of our dear principal, Rev. Azel Hatch, who left us just as the new year began to open. Our work will still go on. Pray for us that we may do it well.

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#### PEABODY, MASS.

THIS club was formed in January, 1884, with a membership of twenty-five boys and girls from 10 to 18 years of age, for such charitable and other needed work as they could easily perform, in the hope that it would cultivate a helpful spirit, and a thoughtful sympathy for others.

On this fifth anniversary of their organization they present to their friends a report of their most important work. The objects of the club are printed on a card, which is given to each member on joining, as follows:—

#### YOUNG WORKERS' OBJECTS.

To help others.

To help each other.

To improve ourselves.

To raise money for charitable purposes.

#### YOUNG WORKERS.

This name was chosen with care. All members are expected to be workers, and while they wish to be young, many of them object, with good reason, to be called "Little Workers."

#### OFFICERS.

They consist of a President, two Vice-Presidents, a Secretary, Treasurer, and Collectors. All are eligible to office until 18 years of age. After that they are honorary members, with the exception of the President, who may be of any age.



## MEMBERS.

No effort has been made to obtain a large membership, but rather to keep the numbers the same from year to year. The club has now thirty-two members; as many as the present officers can easily take charge of.

## MEETINGS.

Literary, business or working meetings have usually been held fortnightly, from October to May.

## EARNINGS.

The Young Workers have earned during the five years \$525.00, an average of more than \$100.00 a year. They have expended \$519.33, leaving \$5.67 in their treasury.

Their funds have been raised by membership fees, fairs, entertainments and sale of work, and some voluntary contributions from their friends. They have never solicited anything but patronage of their youthful efforts.

## EXPENDITURES.

Their earnings have been spent for the Country Week Charity, the Children's Mission, for Christmas gifts to the aged or sick, for winter clothing for needy children, for horse car rides to church for persons unable to walk, and for musical instruction, and the preparation of operettas for the entertainment of the Sunday School and society at Christmas.

## THE COUNTRY WEEK.

The larger part of their work has been for the Country Week Charity, which is carried on under the auspices of the Young Men's Christian Union of Boston.

For five summers, a party of poor children has been invited to Peabody for two weeks of country air and good living, either as visitors or boarders. From ten to sixteen have been invited each summer, and, with hardly an exception, they have been well behaved and attractive children.

Many of them have been invited again and again, several having visited Peabody each of the five summers. This is not a sectarian charity. The children come from Mission Schools of all denominations in Boston. Several ladies have visited the homes of the Country Week children, for the sake of judging the value of this charitable work, and have, thereby, been greatly encouraged to continue it. The whole number entertained during the five years has been seventy children.

The money spent for their board has been from \$32.00 to \$42.00 each year. The whole amount used in this work has been \$202.00.

## CHILDREN'S MISSIONS.

A Mite Box has been used at the regular meetings for collecting pennies for the Children's Mission in Boston. Three boxes have been sent, containing in all \$10.22.

## FAIRS.

In May, 1884, the Young Workers held a successful Fair in the Chapel. The liberal patronage of their friends enabled them to clear the sum of \$128.00. They have not held an independent Fair since, but have furnished a table with their work at three annual Fairs of the society, earning in this way \$79.00. At one of these Fairs they gave the Ladies' Association \$20.00, and at another \$9.00. They were kindly allowed to keep the rest of their earnings for their own use.

The club contributed 30 articles for an Old Ladies' Home Fair in 1885, which were valued at \$12.00. At another in 1888 they had a booth, the sales from which netted above \$22.00.

## ENTERTAINMENTS.

Operettas have been given at Christmas for the free entertainment of the whole Society four years, at an expense to the Club of \$20.00.

In November, 1885, an operetta was given, the receipts of which were \$72.00. Two dramas have also been given by the girls of the club; one in May, 1888, netting \$18.00, and one in November, 1888, from which \$33.00 was cleared.

## PICNICS.

Five excursions to the seashore or the country have been given to the Country Week visitors in July or August of each year.

## CHRISTMAS BARRELS.

A Christmas barrel of clothing, books and toys has been sent to the Young Men's Christian Union four years for the Country Week children. Two boxes of clothing and a play house have also been sent to the Children's Mission. A bed quilt was made, and clothing contributed by the Club for a barrel, which was sent to the Indian Mission School in Montana.

## CHILDREN'S CLOTHING.

Some articles of clothing, made or purchased by the Club, have been given every Christmas to children who needed them.

## FRUIT MISSION.

At Christmas each year twenty-five or thirty baskets of fruit have been sent from the Christmas tree to the sick or aged in the Society, each basket containing a Christmas card, with a kindly greeting from the Young Workers.

## THE COOKING CLUB.

One department of the Young Workers is a Cooking Club, to which about half the members belong. This department has earned nearly \$25.00.

Some of the most important work of the Club has been described. We omit much that would be interesting to tell. While we feel that more

has been accomplished than we could have hoped to do when we began, we are not inclined to rest satisfied with the past, but in the spirit of Mr. Hale's mottoes:—

“Look forward and not back.”

“And Lend a Hand.”

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ATHOL, MASS.

WE organized about three months ago, and so far have proved as energetic and interested in the work as any club composed of older members could be. We are members of the Second Unitarian Sunday School—ten little girls between the ages of eight and eleven and one of the teachers.

Our first work was making an afghan, which we donated to the Fair held by our society recently.

Then as we began to think of Christmas we were afraid there were many poor children who would have empty stockings on Christmas morning, so we each contributed old toys and met Saturday afternoons to repair them.

We had six dolls that were almost as good as new after having their faces newly painted and their clothing freshened and repaired. There were also toys for boys and babies.

Twelve little hearts were made happy on Christmas by our efforts.

We shall have to depend upon LEND A HAND for ideas to help us what to choose for our next work.

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WORCESTER, MASS.

THE LEND A HAND SOCIETY OF UNITY CHURCH.

OUR club, composed of thirty-nine active and twenty-six honorary members, was formed Jan. 28th, 1888.

We hold meetings on every other Saturday from three to five o'clock. We have a president, two vice presidents, secretary, treasurer and three directresses.

The club has given two entertainments. One was a “Tea,” the other a “Sale.” At the “Tea” Mrs. M. C. Harris, an honorary member, read the following original poem:—

## LEND A HAND.

[Verses dedicated to "The Lend a Hand Club" of the Church of the Unity.]

"Look up," light cometh from above;  
In sombre pathways dark and drear,  
When overcome by doubt and fear,  
Look up, and find there light and love.

"Look forward," as the seasons roll;  
Leave anxious, worrying cares behind,  
And ye who seek will surely find  
Food for the hungry, fainting soul.

"Look out" among all human kind;  
Judge not the world in lines too small;  
Take for your own the cause of all,  
And thus all interests be combined.

Now, "Lend a Hand," the way is clear;  
At church, at home, or in the street,  
Amid the crowds you chance to meet,  
Some one who needs you will appear.

What though you are a little band?  
The dropping pebble in the lake,  
That scarcely doth the silence break,  
Sends ripples to the distant strand.

So little helps, in kindness given,  
Beginning humbly here and there,  
And spreading outward everywhere,  
Will make the *whole wide earth a heaven*.

The club has had a present of about thirty-five dollars, which, with money made at the "Sale," has enabled us to continue our charity work.

We have sent several bundles of clothing to the Baldwinsville Home and have made many articles for the needy people of the parish.

May-day evening the members of the club carried some May baskets which they had made to the Old Ladies' Home.

All members of the club, both active and honorary, endeavor to live up to their mottoes:

Look up and not down:  
Look forward and not back:  
Look out and not in,  
And Lend a Hand.

# INTELLIGENCE.

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## REPORT OF THE MASSACHUSETTS INDIAN ASSOCIATION.

[PRESENTED AT THE ANNUAL MEETING DECEMBER, 1888.]

OUR work the past year has been upon the old lines of the association — rousing public interest here in the needs and wrongs of Indians, and keeping a teacher among them in their own homes. We are so cramped in means that much of the work we are eager to accomplish must be left to hope — “heeled in,” as gardeners say of the plants they keep half underground, waiting for better time and weather to set out, — but never forgotten. We have printed a few leaflets, some of which are here for distribution to-day, and our chief expenditure has been in aid of the Omaha Mission, established in October, 1887, by the National Association, which would gladly have given it wholly into our charge, if we had been able to undertake it. But, good and deeply interesting as this work proves, we are already giving it a disproportionate amount of our income, leaving too little for printing, for public meetings, for that “agitation” which is as important on the one side as teaching the Indians is on the other. Besides, our income is not a fixed sum. We have been generously helped by many of our branches, but their very generosity makes it uncertain how much they will give us another year, and how much they will send in other directions, equally to the advantage of the Indians, it may be, but not strengthening the usefulness or the credit of the State Association. Thus we are hampered in our action both by poverty and by uncertainty, and much of our energy is necessarily spent in obtaining the means to work with.

The Omaha Mission is under the charge of Dr. and Mrs.



Hensel, earnest, enthusiastic people. They ride and run, teach and preach, sew, nurse, garden, cook, mend wagons, houses, pumps, souls and bodies, and, after a year's hard work, have gained a living influence over the people. As an instance of Dr. Hensel's intelligent foresight, I quote this passage from his report just sent to the National Association:—

"I have now planted five hundred trees and will plant a thousand more, which will serve not only as a wind-break, but be ornamental and in time useful for fuel, which is growing scarce. The trees cost nothing, and the planting but a trifle."

Then he says:—

"During the year I have aided those in distress in whatever way I could. I have mended one wagon-wheel, made one sled, ironed one neck-yoke, put handle on one plow, mended and painted one cupboard, put together and painted five tables, benches, &c., and distributed them, made a door in a house, got paper for a house, repaired one house nearly equal to building one, repaired and made fence, repaired pumps in well, repaired roof of building, repaired cisterns, helped to put in new pump. Good Mr. Baker, the miller, at Winnebago Agency, did this plumbing gratis; the industrial teacher of the Agency-school here also assisted, thus saving an expense of \$10 or \$12 to the mission.

"When we give tables, benches, &c., we pledge the individual to use them as white people do, saying that if these things are abused they will be taken away and given to those who are trying to make real progress. One man asked for knives and forks, spoons, plates, cups and saucers with his table. That is progress!"

The Omahas appear eager for instruction, and the evening school and the sewing class have been very successful, and are used to instil many more ideas than the mere names would suggest. The women get hints upon neatness, housekeeping, nursing and cooking, while the men are told about the laws under which they have now begun to live, and the duties belonging to good citizenship. The hospital, too, insufficient as the accommodations still are, has been so well started by contributions from Maine, New Jersey, Washington, D. C., and Massachusetts, that it already does good service. You may judge of the value of such a place by the account Dr. Hensel has

just sent of an amputation he had to perform in an Indian's own house. He says: "This was a terrible thing to the family and friends, many of whom gathered in and began wailing, just as they lament for their dead. And just as we were ready to operate, a man took the floor and made a speech; everything calculated to excite the patient and render things as unfavorable as possible for the success of the operation and the recovery of the patient. No table upon which to place him. How I wished for our hospital! This man lives about four miles from here. I must visit him daily, having four streams to cross, and all to ford save one. \* \* \* \* Contributions of money and clothing from the East would be thankfully received by this needy family."

Dr. Hensel gives an excellent report of the attendance upon the Sunday services, held out of doors in the summer, and in various houses since. He says:

"We suggested almsgiving in connection with our prayers and praises, remarking that if this would keep any one away we did not wish to establish it, asking their advice about the matter. They promptly answered, "We will have the collection." We have been holding this Sunday School, as we call it, at the different homes. If we had not a representative from a given home we would all agree to meet there next time, no matter though the distance were much greater. Last Sunday a great-grandmother walked three miles to attend the meeting. In order to cultivate the grace of giving in connection with public service we placed an object before the people, encouraging them with the hope that whatever they raised would be increased several fold by Eastern friends in order to provide them a neat and respectable place of worship, in which we could hold our Sunday meetings, and the day school also from May to December, the latter to be taught, perhaps, by one of their own people under the direction of one of us missionaries. This school, I told them, would perhaps be partly supported by themselves and partly by your association. This is just what they want, and our meetings have therefore been most enthusiastic. Some among them who are Catholics come with the others, contributed as freely and seemed as hearty in every other way. The priest has stopped visiting this field and we are united, all of one mind to go forward. At our last

meeting the collection was \$4.50, although it rained nearly all day. They had not expected me, but a few families were soon gathered together by sending a boy on horse-back for them after I arrived. The work is most interesting, and the people themselves have a missionary spirit, and are trying with all their might to build themselves up, and to help those less fortunate and less progressive. Here is a class of intelligent beings, who understand the English language, and yet have been without the gospel at this point until the Women's National Indian Association sent their medical missionary and his wife to this field.

"The people come promptly to these Sunday services, nor do they stay outside and talk after they arrive. They come dressed in their best, and present a neat appearance, and they take part in the services. We open with singing and the Apostles' Creed, in which we all unite, after which we have prayers, singing, reading the Sunday School lesson, and the instruction upon the same, prayer, repeating of texts by the children, other texts by all, and the closing prayer, all uniting in the Lord's Prayer at the end. Then we distribute papers and picture-cards to the children and take up a collection. Depend upon it, my little congregation will do all they can."

Surely such work as this is worth upholding, and upholding steadily, and yet there is danger that, from sheer lack of funds, we may be forced to drop it. We have not had so many donations as usual this last year, and at the risk of being importunate, we must urge our friends to remember that money can never be used to better purpose than now, and that now is peculiarly the "accepted time" with regard to the Indians, since it depends very much on the impulse given the present generation whether the race become useful citizens, or hang a wretched, pauper clog on the rising civilization of the West.

We heartily thank our branches for what they have done through us this year, and also for what they have sent directly to the Omaha Mission. Dr. Hensel gratefully acknowledges \$95.00 from Fall River, \$10.00 from Great Barrington and \$10.00 from Mrs. J. Cook, which will not be found in our treasurer's report, because not sent through us. We wish that the federative tie between us and the societies which have been organized and encouraged chiefly by

our efforts, could be drawn closer, so that the Massachusetts Indian Association might speak and act with the assurance that it was giving expression to the common feeling of all, and was sustained by an interested and satisfied constituency. To this end we welcome any information, any opinion from each and all of our branches, and we especially suggest and recommend that each hold its annual meeting the third week in October, and make immediate report to us, as we propose, in accordance with the desire of the National Association, to make our annual meeting the first week in November, and give an instant report to them; in time for their annual meeting the third week in November.

The larger our knowledge and the more united our action, the more potent we shall make the voice of the old Bay State, sounding like a clarion against oppression and injustice, and for liberty and education. May it ring comfort and protection to what are left of the red men who first gave kindly greeting, on these very shores of Massachusetts Bay, to the Pilgrims of the Mayflower.

MARY E. DEWEY,  
*Corresponding Secretary.*

## TREASURER'S REPORT OF MASSACHUSETTS INDIAN ASSOCIATION,

FROM JANUARY, 1888, TO DECEMBER, 1888.

### RECEIPTS.

Cash on hand Jan. 7, 1888 . . . . .	\$ 99 23
Subscriptions . . . . .	219 00
Donations . . . . .	167 34
Life members . . . . .	30 00
Collection at meetings . . . . .	60 00
Dues for the Woman's National Indian Association, . . . . .	97 63
Bicket branch, for legal aid to Indians . . . . .	5 00
Donation for legal aid to Indians . . . . .	6 00
Stockbridge, for legal aid to Indians . . . . .	30 00
Stockbridge, for general work . . . . .	20 00
Sheffield branch . . . . .	5 00
Lowell branch . . . . .	5 00
Wellesley College Indian Committee . . . . .	50 00
Fitchburg branch . . . . .	10 00



# LEND A HAND

VOLUME IV.

## A Record of Progress and Journal of Good Citizens

WITH the Fourth Volume of LEND A HAND, the Massachusetts Society for Promoting Good Citizenship assumes a share in the duty of conducting it. The series of papers bearing on government in its relations with poverty, crime and disease will be under the oversight of members of this society.

Charity Organization, in all its details, and every effort for organized philanthropy will be considered here, and we make every effort to present the best statements of important results obtained by workmen in such lines.

A department of the journal is reserved for the clubs which educate young people for public spirit, under the various forms of the Ten Times One organization.

LEND A HAND is the organ of the Ramabai Association for the education of women in India, and of many of the Indian associations instituted for the benefit of our own native tribes. It has the co-operation of the Women's Christian Temperance Union and of the Catholic Total Abstinence Society.

A series of biographical papers is proposed on men and women who have distinguished themselves in philanthropic work in America.

Our European correspondence enables us to publish interesting information regarding social science in the work done on the other side of the ocean.

The effort of the Editor is to present the subjects with which the magazine deals in a form so attractive that they may engage the attention of all. We do not affect to conduct a magazine devoted simply to Literature. But it is our duty to present the topics we handle in such form that every one shall be glad to read what we publish. We are proud to enroll some of the most distinguished writers among our contributors, and they have the great advantage of always having something to say.

Our abstract of the reports of the leading societies for reform and charity is in a form convenient for reference.

The following ladies and gentlemen among many experienced workers in public charity have contributed to volume III. or will write for volume IV.

- |                             |                          |
|-----------------------------|--------------------------|
| MISS ANNE WALES ABBOT,      | MISS GRACE H. DODGE,     |
| MRS. M. L. B. BRANCH,       | MRS. J. ELLEN FOSTER,    |
| MISS ANNA LAURENS DAWES,    | MISS SUSAN HALE,         |
| MRS. ANNIE T. FIELDS,       | MISS M. H. MATHER,       |
| MRS. M. R. F. GILMAN,       | MISS MARY A. LATHBURY,   |
| MISS L. P. HALL,            | MISS CAROLINE E. SOULE,  |
| MRS. JOSEPHINE SHAW LOWELL, | MISS ZILPHA D. SMITH,    |
| MISS ELIZ. C. PUTNAM,       | MISS FRANCES E. WILLARD, |
| MRS. V. T. SMITH,           | MISS SARAH PALFREY,      |
| MISS E. S. TOBEY,           | MRS. BERNARD WHITMAN,    |
| REV. JOHN G. BROOKS,        | REV. W. F. CRAFTS,       |
| REV. J. B. GILMAN,          | REV. J. B. HARRISON,     |
| MR. D. O. KELLOGG,          | C. W. ERNST,             |
| REV. OSCAR C. MCCULLOCH,    | GEO. JACOB HOLYOAKE,     |
| GEN. J. F. B. MARSHALL,     | MR. GEORGE T. KERCHEVAL, |
| HON. T. H. TIBBLES,         | HON. W. P. LETCHWORTH,   |
| HON. HERBERT WELSH,         | FRED. WOODROW,           |
| PROF. C. C. PAINTER,        | HON. ALBERT W. PAINE,    |
| HON. THEODORE ROOSEVELT,    | HON. SETH LOWE,          |
| HON. FRANCIS WAYLAND,       | MR. CHARLES F. WINGATE   |



There is Life

There is Hope,

and be tried to save the patient. remedies have failed, Ayer's has been repeatedly known to complete cure. "Twenty years ago," Samuel Griggs, of Waukegan, Ill., "I was afflicted with a disease of the lungs. Doctors afforded no relief, and said I could not live many months. I began using Ayer's Cherry Pectoral, and soon found it was helping me. I continued to take this medicine until a cure was effected. I have no doubt that

Even when Consumption has apparently claimed its victim, if Ayer's Cherry Pectoral is promptly and persistently resorted to. Rodney Johnson, of Springfield, Ill., states: "Six years ago, I contracted a severe cold which settled on my lungs and soon developed all the symptoms of consumption. I was so completely prostrated as to be confined to my bed most of the time. After trying various prescriptions, without benefit, my physician finally determined to give me Ayer's Cher-

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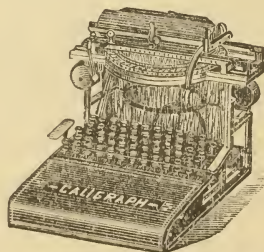
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TOTAL . . . . . \$1289 20

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## EXPENSES.

Dr. Hensel's salary . . . . .	\$700 00
Dues to Woman's National Indian Association . . . . .	207 38
For Dr. Hensel's work . . . . .	53 90
Boston Indian Citizenship Committee . . . . .	86 00
Sisuton school . . . . .	50 00
Turtle Mountain Indians . . . . .	10 68
Rev. Joseph Ward . . . . .	25 00
Rev. C. W. Shelton . . . . .	10 00
Mrs. C. W. Shelton . . . . .	10 00
Printing annual report and postal cards . . . . .	71 25
Postal cards and postage . . . . .	20 00
Literature Committee . . . . .	10 00
Advertising for public meetings . . . . .	12 68
Balance in hand Dec. 12 . . . . .	22 31

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TOTAL . . . . . \$1289 20

MRS. FRANK WOOD,  
*Treasurer.*

## CITIZENSHIP.

WHERE TO BEGIN.—The Rev. Mr. Dole recently read an excellent paper before the Massachusetts Society "For Promoting Good Citizenship," the gist of which was that in his moral status was to be found the measure of the trust-worthy citizen.

Amid all the schemes and devices for reforming and purifying our social and political conditions, how little account is taken of the fact that if all who compose our people were endeavoring to live up to a high moral standard, any form or condition of social and political organization would answer

fairly well their needs. Is not then the ethical improvement of the individual the first and principal thing to be sought? Regulation and reform of the civil service, purification of the proceedings at the polls by legislative enactments, and in general all remedial measures are well worthy of support, but is it not wise to attempt the education of the community up to a standard of morality, political as well as social, which will render these unnecessary?

## CONSTITUTION.

ARTICLE I. *Name*.—This Society shall be called "THE MASSACHUSETTS SOCIETY FOR PROMOTING GOOD CITIZENSHIP."

ART. II. *Object*.—The object of this Society shall be to disseminate a knowledge of the principles of good citizenship, and to promote the observance of the duties imposed thereby.

ART. III. *Membership*.—Any person desiring to further the object of the Society, either by individual or organized effort, may become a member by signing its Constitution.

ART. IV. *Directors*.—The administration of the Society shall be vested in a Body of Directors. Any member may become a Director by vote of a majority of the Directors present at any regularly called meeting. The original Body of Directors shall be elected by the members at the meeting at which this Constitution shall be adopted.

An annual tax of One Dollar shall be assessed upon each Director.

ART. V. *Officers*.—The officers of this Society shall be a President, one or more Vice-Presidents, a Secretary, a Treasurer, and an Executive Committee consisting of the President, the Secretary, and five others.

These officers shall be elected annually by a majority of the Directors present at the regular annual meeting, and shall perform the duties usually appertaining to their respective positions.

ART. VI. *Amendments*.—This Constitution may be amended at any regularly called meeting of the Society by a two-thirds vote of the Directors present, such amendment having been proposed at a previous regular meeting.

### PRESIDENT.

REV. EDWARD E. HALE, D. D.

### VICE-PRESIDENTS.

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HON. E. B. HASKELL,

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REV. JOSEPH T. DURYEA, D. D.

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E. C. CARRIGAN, ESQ.

### SECRETARY.

C. F. CREHORE, M. D. Office, 3 Hamilton Place. P. O. Address, Box 1252.

### TREASURER.

SETH P. SMITH. Office, 23 Court Street, Room 73.

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The PRESIDENT and SECRETARY, *ex-officio*.

EDWIN D. MEAD, *Chairman*.      DAVIS R. DEWEY, PH. D.      Rev. PHILIP S. MOXOM.  
                                          SETH P. SMITH.      CHAS. E. HURD.

(Communications for Executive Committee should be addressed care of Secretary.)

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NOTE.—Contributions and remittances of dues should be made direct to SETH P. SMITH, Esq., Treasurer, No. 23 Court Street, Boston (Room 73).

All other correspondence to be addressed to C. F. CREHORE, Secretary, P. O. Box 1252, Boston, or at the office of the Society, Phillips Building, No. 3.

# BY-LAWS.

I. The annual meeting of the Society shall be held on the Monday next preceding the last Wednesday of May in each year at an hour and place to be designated by the Executive Committee, due notice thereof to be sent by mail to each Director, at least three days previous thereto. The business of such meeting shall be first to hear and act upon the reports of the President, Secretary, Treasurer, and standing committees; second, the election of officers by the Directors for the ensuing year; and third, the transaction of any further business which may properly come before the Society.

In addition to the annual meeting, regular meetings of the Society shall be held on the last Monday in September, December, and March. Special meetings may be called at any time by the Executive Committee. No notice need be given of regular meetings, but special meetings shall be called as provided for in the case of the annual meeting.

II. The Directors shall elect annually the following standing committees, of each of which a member of the Executive Committee shall be, *ex officio*, Chairman:

(1) A Committee on Membership. This committee shall have general care of the extension of membership, nominations to the Body of Directors, etc. (2) A Committee upon Courses of Reading, and upon Courses of Study in Schools and Higher Institutions of Learning, in matters pertaining to Citizenship. (3) A committee upon Publications and Lectures. (4) A committee upon Finance. To this committee is entrusted the duty of soliciting pecuniary aid to carry out the work of the Society.

III. These By-laws may be amended by a majority vote of the Directors present at any regular meeting, due notice thereof having been given at a previous meeting.



THE MASSACHUSETTS SOCIETY FOR PROMOTING  
GOOD CITIZENSHIP.

## TO MEMBERS AND FRIENDS:—

The question is often asked, "What is the object of the Society for Promoting Good Citizenship, and what are its members expected to do?"

1. They are expected, in the first place, to encourage and assist everything which tends to make men good and intelligent. The good citizen is, before all else, the good man. The study, teaching and application of the principles of a broad morality lie at the very base of efforts for good citizenship. As De Tocqueville saw it to be in his time, so we see it to be in ours, the success of a republican democratic government depends upon the general moral and intellectual character of the community. We need intelligence, education, conscience and health: and whoever is working wisely to promote these, whether as a member of this Society or in his own particular vocation, is working for what makes the foundation of good citizenship.

2. The immediate and special inquiry as to the nature of good citizenship leads to the study of political history and political philosophy. We wish to see more serious and thorough study of what the world's great thinkers in the past have thought and said upon government and the state. We wish to encourage a more careful study of our own American history and institutions, our constitutions and laws, and this in comparison with those of other countries.

Members of this Society, individually or in association with each other, in simple local organizations, in clubs or classes, are urged to these studies in a more systematic and comprehensive manner for themselves, and to prompt, direct and assist such studies on the part of others. Let them study the town and the town meeting; let them study the city, the commonwealth, the nation and international relations. It is by such broad studies of history and of politics that a true civic spirit is chiefly sustained. They are therefore the primary duties of the American citizen, and especially of those who, interested in this movement, desire to promote a more intelligent patriotism and a better public opinion.

3. It is the duty of the good citizen, and especially of those who undertake the work of promoting good citizenship, to give earnest attention to the political and social questions of the day: such questions as— at the present time—protection or free trade, prohibition or license, the relations of capital and labor, the limits of state control of industries, compulsory education, the school board, the caucus, the tenement house, sanitation and charities, immigration and international arbitration.

It is the good citizen's duty to dispel ignorance and to spread knowledge of facts on these subjects and to foster a large and worthy spirit in dealing with them. It is his office to make knowledge powerful and controlling by attending faithfully to his own duties as a voter, beginning with the primary meeting, and by inciting every citizen within the circle of his influence to the same faithfulness.

The organized work of the Society must be very largely confined to affording its members requisite aids for their individual efforts. Upon earnest individual effort the success of the work must ultimately depend. The larger the membership, the wider will be the Society's field of operation; and members are urgently requested to induce their friends to join, as well as to give careful attention to the matter of local organization.

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Copies of the Constitution and By-laws, and any needed information, may be obtained by addressing the Secretary of the Society, Dr. C. F. Crehore, 87 Milk Street, Boston. (P. O. Box 1252.)



## PUBLISHERS' DEPARTMENT.

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A Record of Progress and Journal of Good Citizenship.

EDWARD E. HALE, D. D. . . . . Editor.

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It goes without saying that the editorial part of this periodical, by Dr. Edward Everett Hale, is most ably and satisfactorily conducted. We know of no other magazine like it.—*Field and Stockman*.

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THE FORUM is the New York monthly review in which the most distinguished writers on both sides of every question discuss living issues. Its contributors lead and mould public opinion; and during a year, every subject, political, social, economic, literary and religious, that comes up is treated by the highest authorities.

WE have no readers of LEND A HAND who are not interested in the account we gave in December of the Murdock Hospital in Boston. Here are one hundred or more women regularly treated, and, as the report showed, with remarkable success. The Liquid Food which is used so largely in this hospital is that which is advertised on another page. It is no quack article, but has met with favor from the very highest authorities.

LEND A HAND.—To all interested in its object—and all should be—this magazine shows what has been done for the benefit of mankind throughout the world, and what more might be. The alleviation of suffering and rebuilding the ruins of humanity is surely a noble office, and neither can so well be accomplished as by organization.

### LITERARY NOTICES.

WE are glad to acknowledge the receipt of a very convenient mercantile diary from the enterprising house of A. Shuman & Co

THE most convenient, valuable, and novel business, table or desk calendar for 1889, is the Columbia Bicycle Calendar, issued by the Pope Mfg. Co., of Boston, Mass. It is in the form of a pad of 365 leaves, 5 1-8x2 3-4 inches, with blanks for memoranda. The leaves are sewed at the ends so that any entire leaf can be exposed whenever desired.

THE FEBRUARY CENTURY MAGAZINE contains chapters of peculiar interest, describing (1) the events leading up to the final removal of General McClellan, (2) the financial measures undertaken by Mr. Chase and advocated by Mr. Lincoln for carrying on the war, (3) the relations between President Lincoln and Secretaries Seward and Chase, including the incident of the simultaneous resignation of the two secretaries, and the manner in which Mr. Lincoln averted a political catastrophe. The Century Co., 33 East 17th St. (Union Square), New York, N. Y.

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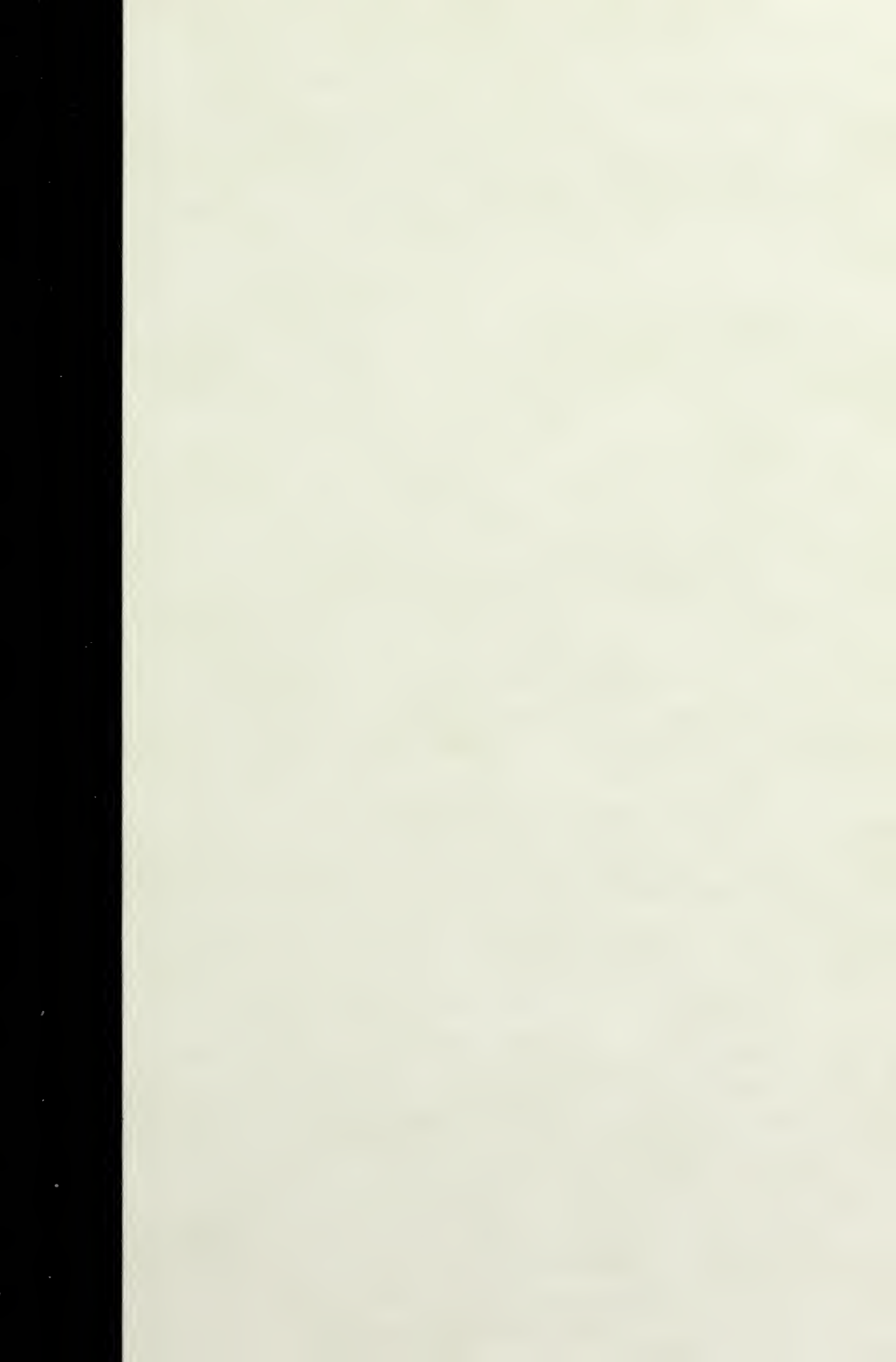
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